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THE
UNITED BRETHREN'S
Missionary Intelligencer,
AND
RELIGIOUS MISCELLANY;
CONTAINING
THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS AMONG THE HEATHEN;
With other interesting Communications from the Records of that Church.

No. IX. FIRST QUARTER, 1824. Vol. I.

EXTRACT

From the Journal of the Mission at Spring-Place, among the Cherokee Indians. From July 1821, to December 1822.

(CONTINUED FROM THE LAST NUMBER.)

January 13th, 1822. We celebrated the holy communion, at which our Sister Nancy Adair was present for the first time as a spectator. We were much rejoiced to see all our communicants with us, notwithstanding the weather was excessively cold; our Brother Charles R. Hicks excepted, whom we affectionately remembered in prayer before the Lord, intreating Him to bestow a portion of those blessings upon our Brother, which he vouchsafed to us.

15*th*. The flight of an incredible number of wild pigeons continued without intermission for several hours, so that the sky appeared entirely obscured by them. It is said, that at the Big-Spring, thirteen miles from this, where they roosted at night, their dung lay several inches thick on the ground. They have so completely cleared the whole country round about us, of acorns, which served them for food, that the hogs, which are turned out into the woods, find but scant food.

In an interesting conversation we had with our people and friends on Sunday the 20th, we were much gratified to observe, to the praise and glory of God that the former are growing in His grace and knowledge, as well as in practical self-knowledge, while the latter are under the visible operations of the Holy Spirit, who often, independent of our co-operation, creates a desire in their minds for a more substantial and lasting enjoyment. We confidently hope, the good Shepherd will yet succeed in bringing many a lost sheep out of this nation to His chosen flock. We therefore call upon all our dear brethren and friends to

strengthen the hands of us, his feeble servants, by praying for the prosperity of His cause among the Cherokee nation.

23d. Fox Taylor, a half-blood Indian, requested us to take his son James, a boy eight years of age into our school. We replied that, having twenty boarders already, we could not take another; but that if Mr. Vann, our neighbour, would board him, he was welcome to attend our school. No difficulties were started on the part of Mr. Vann.

25th. Towards evening we had the pleasure of welcoming Brother Solomon Reich from Salem to our home, who had been sent by conference to aid us in our agricultural concerns for one year. We were very thankful to our Lord and the Brethren for this seasonable aid, by means of which we shall be enabled to raise the provisions necessary for ourselves and little ones.

28th. Had a visit from the mother of our pupil Nickey. She came hither for the purpose of hearing something concerning our Saviour; but as she understands but very little English and we had no interpreter, we could not maintain a proper conversation with her. She was very cordial and friendly and on taking leave, squeezed our hands and said: "I'll soon come again."

Sunday, February 3*d.* The Rev. Mr. Posey, a Baptist missionary from the Valley towns, a true lover of the Lord Jesus Christ, paid us a visit and preached a sermon from John, iv. 25.

9th. Our Sister Catherine Gann and her aunt Chinasse, the mother of our pupil Moses, paid us a visit. Sister Schmidt had an agreeable conversation with them, Sister Gann acting as interpreter. Chinasse appears to be under great concern for her soul's salvation.

Sunday 10*th.* After the usual meetings, we related to our people some interesting traits in the biography of our late missionary Brother John Schnalls, when Brother Schmidt assured them, that he had often heard him pray very fervently for the spiritual prosperity of all the Indian tribes, and also for the salvation of the poor Cherokees. Mother Vann made particular inquiry after Sister Schnall, and desired us to let her know, that undoubtedly, great would be her and her late husband's reward for their labours of love to the poor Indians, and that the Lord would even in this world bless her children.

14th. The whole surrounding woods being on fire, which some hunters had kindled, our buildings were greatly endangered by it. Some of our neighbour's and Mr. Vann's fences, were already in a blaze, and his negroes were all day busily employed in arresting the progress of the fire. Vast flocks of wild pigeons passed us to-day. The Indians kill a great many of them at night by the light of torches, which dazzling them, they are readily knocked off the trees with sticks.

Sunday 24*th.* Subsequent to a meeting held at the commencement of the Passion season, mother Vann said: "How gracious our Saviour is! How sensibly do we feel His presence, when we sing and pray to Him; surely, He will in mercy regard it!"

26th. Kolzetzy, an aged Indian, brought us some venison and said, that he often prayed to God for success in the chace. What we told

him through the medium of our children concerning the Saviour, he either could not, or would not, understand.

March 2d. Sister Schmidt experienced a singular preservation. While in the act of stirring some soap she was boiling in a large kettle, containing about thirty gallons, which hung over the fire, the iron hook on which it was suspended, broke, and the kettle fell down without spilling the soap, or injuring her in the least.

3d. One of Mr. Vann's negro women, who had lately been sick unto death and was now recovering, unbosomed her mind to us in the following manner: "Never in my life have I been so near the point of death, as during my late illness. While in this condition, my conscience awoke and I was seized with fear and dread. It was, as though some one said to me: you have had many opportunities to hear the word of God and you have neglected them. Suppose you were to die this moment, what would become of your poor soul? You would perish for ever. In this distress, I prayed to God to have mercy on me, and to restore me to health, that I might gain time to hear the way of salvation and save my poor soul. Now, since God has graciously heard my prayer in causing me to recover, I mean to frequent your meetings diligently; for I want to learn, what I must do to be saved."

12th. Late in the evening received a visit from Dr. Butler, lady, and child, Mr. and Mrs. Elsworth from Brainerd, and Mr. Parker from Talony. We spent the evening very agreeably with this worthy company, and encouraged each other to venture our all for the Redeemer's glory and the propagation of the gospel among the heathen. Next morning, after taking a view of our premises, they proceeded on their journey.

13th. Tommy Acalnea, formerly a pupil of Brother and Sister Gambold, paid us a visit. We were pleased to remark, that the good impressions he had received in his youth were not yet wholly effaced.

14th. Stand, our pupil, left the school to-day. He would fain have stayed another year, but family circumstances rendered his presence indispensible at home. He took a cordial and affectionate leave, returning thanks for what he had learned here, and begging that in his place he might be permitted to introduce his little brother Blackey. This being acceded to, he brought him here a few days after.

15th. Brother Schmidt conversed with an Indian who was come from the Arkansaw, beyond the Mississippi river. There are at present 5000 Cherokees living on the former, who moved thither some years ago. The land which they hold in tenure, is of a bad quality, according to this man's description, and for hunting purposes they have to go 80 or 100 miles up the country, where game, such as: buffaloes, bears and deer, is still found in great plenty. The climate at the Arkansaw is said to be very unhealthy, and fresh springs are altogether out of the question. The land, above this river, held in possession by the Osage Indians, is of the best quality, on which account the Cherokees commenced war with this nation last year, the main object of which was, to drive them from their land and take possession of it. Through the mediation of the United States government and their

agents, however, peace between both nations has been restored. The Osages, or rather Oshashees, are a brave, warlike race, who are capable of sending 1000 warriors into the field. The war-club and sling are their principal weapons, which they wield very dexterously. Brother Schmidt also made further inquiry concerning the condition of that party of the Delaware nation, who live on the Arkansaw. They have seven large towns and are pretty numerous; some of them also residing on this side of the Mississippi. They are, on the whole, reputed to bear a good character. They live chiefly by hunting and fishing, and raising some Indian corn. It is very probable that there are some among them now, who at the time of the dispersion of the Christian Indian congregation, were carried back into paganism. How desirable, that the gospel should be brought to them, among whom our brethren laboured already seventy years ago; how desirable that some of our vigorous young brethren should come forward and devote themselves wholly to the service of this mission!

19*th*. The Indian Brother John Arch, came here on a short visit from Brainerd. He was on his way to visit his relations, among the mountains or Upper Cherokees, who live in large towns, from 30, 40, to 100 houses. We charged him not to let one opportunity slip, where he might preach Christ to his countrymen.

The meetings during the Easter week were exceedingly well attended. Mr. Butrick, who had come from Brainerd on the 1st of April, to spend the holidays with us, held a prayer-meeting on Thursday evening, which was also numerously attended.

On Good Friday the 5th, Brother Schmidt baptized Charles Edward Hicks, infant son of Nathan and Elsy Hicks. Previous to the baptismal act, the children for the first time responded to the questions usually put to them on such occasions, by the minister in our congregations. Besides the meetings usually held on this day, we also had the holy communion, when Sister Nancy Adair was present as a candidate for confirmation, and Mr. Butrick communed with us. In the evening, the church being again filled with negroes, Mr. Butrick preached an impressive and edifying sermon to them. Ajosta, the mother of our pupil Nancy, who ardently wishes to be baptized, was this day declared a candidate for holy baptism. We spoke very affectionately with Elsy Hicks, whose child was baptized in the morning, exhorting her, not to neglect her soul's salvation. She replied, that she had often reflected on these things, and had formerly prayed to our Saviour; but that she now felt herself too miserable. Brother Clement Vann then said to her: "If you mean to wait, until you are good and fit enough, my dear friend, you'll never come to the point. If you will go to the Saviour, you must take your poverty and misery along; the feeling of your sinfulness must urge you on, to come to the Saviour. If we were to wait, until we were good and fit enough, we would never come. The Saviour is the Saviour of sinners; if to him we come as poor beggars, we *shall* be received. If we confess our sins, He is faithful and just, to forgive us our sins and to cleanse us from all unrighteousness." All

that were present, confirmed what had been advanced, by their own experience.

The Easter morning litany we prayed partly in the church and partly in our grave-yard, where it was a pleasing sight to behold so many negroes and Indians all dressed in white. Mr. Butrick preached the sermon. In the evening we read the history of the day, and thanked the Lord for all the blessings received from him during these holy days. On the 8th, Mr. Butrick returned to Brainerd.

25th. About this time we repeatedly had the pleasure of entertaining different servants of our Lord, for instance: Mr. Ellis, an assistant missionary, appointed for Brainerd; Mr. Parker and Mr. Blunt, from Talony, in company with Mr. Crawford, a Methodist preacher from Tennessee; Rev Mr. Clark, a Presbyterian clergyman, recommended by Mr. Hoyt at Brainerd; and Mr. Parker again (on 25th) from Talony, with Miss Anne Conger, who intends to make a stay of several weeks with us.

29th. Brother Joseph Crutchfield came hither from Oochgelogy and staid with us one night. From him we heard, that our Sister Sally M'Donald there, had lost her house and property, by means of one of her negro women, who had set fire to it, while her mistress was gone to meeting.

May 3d. Had the pleasure of welcoming to our establishment, the single Brother John George Proske, who has been appointed to labour in the Cherokee mission. He had had an attack of the fever on his journey, which returned with great violence on the 4th, when we did all in our power to administer relief to him.

Sunday 5th. Brother Schmidt introduced Brother Proske to our people, recommending him to their kind attention and love.

6th. Had an agreeable visit from Mr. Jeremiah Everts, of Boston, Secretary of the Foreign Missionary Society, who came with Mr. Hall from Talony and staid with us over night. We had a very interesting conversation with these gentlemen respecting the spreading of the gospel among the Indians. Mr. Everts appears to be a warm friend of missions, and truly a lover of the Lord Jesus. He entertains a very high regard for the missions of the Brethren, and expressed a great desire that their missions could be established on as frugal and economical a plan as ours.

7th. Had a love-feast with our children to welcome Brother Proske. On this occasion, little books were distributed among them as a present from a little girl at Philadelphia. This dear child, in order to be enabled to purchase the books, had denied herself the gratification of having sugar in her tea, that she might make the Cherokee children a present. Our pupils, on being informed of the circumstance, were greatly affected and rejoiced, and desired a thousand thanks to be returned to their dear young friend, for this proof of her affection. They were put in mind of their duty to be very thankful to God, for raising up to them, so many active friends who take such a lively share in their temporal and spiritual welfare, and frequently to ask a blessing on the heads of their benefactors.

8th. The Rev. Mr. Goodell and Mr. Hall came hither from Brainerd. The former has been appointed to serve in the Palestine mission. We spent one short, but highly agreeable hour with this dear servant of God, who promised, if possible, to give us another call.

13th. The Brethren Schmidt and Proske went to see our sick Brother Clement Vann, who had had the misfortune last winter, that a chip flew into his left eye, and injured it in such a manner, that he lost the use of it altogether. It appears, this eye, though nearly healed, had again become inflamed, and in addition to this, he was seized with a burning fever. Towards evening had a visit from Brother Gambold from Oochgelogy. Mr. Goodell also called again, chiefly with a view to see Brother Gambold. He kept the evening meeting, and next morning, on taking leave, made the mission a present of two dollars.

15th. The Brethren Gambold and Proske paid our sick Brother Clement Vann a visit, whom they found in a convalescent state. Towards evening Brother Proske had a relapse of the fever.

17th. Brother Gambold married Mr. Daniel M'Coy to Peggy Wolf, formerly a pupil at Spring-Place, and on the 21st returned home to Oochgelogy.

June 16th. After the usual Sunday meetings, we distributed small books among the children, which the Female Missionary Society at Bethlehem had presented them with. The children desired us to return their grateful acknowledgments to this society, and to inform them, that they mean to peruse the books, containing brief extracts from the life of our Lord, diligently, and commit the hymn therein contained, to memory.

17th. This day being the centenary Jubilee of the United Brethren's Church, we joined our Brethren in spirit to pray for the prosperity of of our Zion in general, and the welfare of our missions among the heathen in particular. A miserable half-starved Indian woman came to our house with her sucking infant, her husband having abused her most shockingly in a drunken fit. We gave her something to eat, and enabled her to proceed with her child to her friends at Sumach.

Sunday afternoon 23d, we celebrated the holy communion, where our Sister Mary Adair, communed with us for the first time, after having been previously confirmed.

24th. Brother Schmidt went to M'Nair's, 18 miles from this, where he preached the gospel on the evening of the 25th, to about forty souls. 26th, he visited the people in the surrounding country, in Mr. M'Nair's company. They have but very few opportunities of hearing the word of God, the distance of 18 miles to Spring-Place, being too great to admit of frequenting the meetings held there. The greater part of them understand the English language. At their request Brother Schmidt promised to repeat his visit, as soon as circumstances would permit.

July 2d. Mr. N—— paid us a visit. On this occasion he related the following remarkable incident, that lately occurred in Tennessee. A young man dreamed, three times successively in one night, that he went to a certain thick tree, well known to him, and there received a

mortal wound from a rattle-snake. Next morning he called upon one of his companions, to whom he related the dream, to go to the place, and on coming to the tree, a large rattle-snake actually lay close by it. His companion offered to kill the creature, which he would not consent to, but went in quest of a stick. Having returned with one, he approached quite close up to the snake, and while leaning on his staff to view the creature, the stick broke and he fell across the snake, which instantly gave him a mortal wound, of which he died in less than five minutes afterwards.

5th. Lucy Field, who had for some time resided with her half brother, Mr. Vann, and often attended our meetings with her sister in-law, Jenny Vann, previous to her departure, came to take leave of us. We charged her to keep all those sayings she had heard here concerning the love of Jesus to us poor sinners, in an honest and good heart. How should we rejoice if this soul also could be gained over to the Saviour's cause!

22d The Brethren Schmidt and Proske went on a visit to Brother Charles R. Hicks. On the other side of Chujahetta creek, we met six wolves, that did not run off until we came close up to them. Towards evening arrived at Nathan Hicks', son of Brother Charles, where we found a hospitable night's lodging. Next morning (23d) proceeded to his father's, whom we found in good health and busily engaged. Col. Meigs had arrived the day before, with the customary annuities for the Indians, and with him, a number of persons from Tennessee, Georgia, and Alabama, who produced the claims they had against the nation. We therefore scarcely found an opportunity of saluting our Brother Hicks, until evening, when the company dispersed. 24th, We attained the object of our visit, in administering the Lord's supper to him, from the enjoyment of which he had been debarred a great while on account of his sore leg. On this occasion his wife Anne Felicitas was present as a candidate for the ordinance. From him and Elsy, his daughter-in law, we received the following particulars of the latter end of Richard, one of Brother Gambold's former pupils. This poor youth, after being forcibly taken from school by his relations, where he had received salutary impressions, had been seduced by others to indulge in vicious pursuits and practices which brought on his untimely end. One day previous to his dissolution, conscience awoke, and in the full prospect of death, it again occurred to him what he had heard in his youth from Brother and Sister Gambold at Spring-Place, concerning the Saviour's love to poor sinners, who will not discard the vilest and the worst that is truly penitent, but is ready to meet him in mercy and love. Richard sent for Mr. Chamberlain at Brainerd, and testified to him his deep remorse for having neglected his time of grace, and disregarded the admonitions of Brother and Sister Gambold, his best earthly friends. At the same time he expressed his hope, that the Saviour, to whom he incessantly prayed, would pardon his sins and receive him in mercy as a poor sinner. Mr. Chamberlain affectionately advised him to cry for mercy to the Lord, and before leaving him, offered up a prayer at his bedside. Half an hour before he departed,

he said to his mother, a heathen: "Dear mother, be quite easy about me, and don't mourn to excess; after death, I shall go to my God and Saviour; but one favour I ask of you, that you would faithfully embrace every opportunity of hearing the word and will of God from the missionaries. Believe what they tell you about God, and do every thing they teach you—it is the truth. They strive to promote our temporal and spiritual welfare and salvation." In this frame of mind he breathed his last We confidently trust that the Saviour has heard his prayers and received him into glory; and if so, how great must have been the joy of our late Sister Gambold and of t e angels in heaven, at seeing the soul of this poor youth, "who once was lost, but now is found," enter the mansions of bliss.

25*th*. The Brethren Schmidt and Proske returned home, after visiting some of our friends by the way.

Sunday 28*th*. Very few negroes came to our church, because a coloured Methodist minister, who has been about preaching in the country for some time, had made an appointment at Mr. Vann's for this Sunday. A great number of his countrymen attend his meetings, which are conducted in a very noisy and tumultuous manner, particularly prayer-meetings, which are kept up all night, women also having permission there, to pray in public. We were told that Grace, an old negro woman of bad character, prayed last evening in public, although she had but a few days before, stolen two fowls from one of Mrs. Vann's negroes. This coloured preacher is said to have received some already as candidates for baptism. Those that have access to his meetings pay one dollar, and those that have no money contribute a hog, &c. Not long ago, he is said to have driven a whole herd of these animals home, where he shares one half of the proceeds of his trade with his master, who is a slave-holder in Tennessee. A number of people came to know our opinion concerning the probable issue of these concerns. We told them it did not become children of God to judge others; that they could not act a wiser part than by obeying the advice of Gamaliel, (Acts v. 38, 39,) and particularly by observing the saying of our Lord: "By their fruits ye shall know them."

This evening, Bear-meat, son of the old chief Sour-mush deceased, paid us a visit in order to take his son Willy, one of our scholars, home for a season. We much regret that these visits of children to their parents, where they often stay for months together, occur so frequently. But the Indians being independent characters, will carry their opinions, although we do not neglect to remonstrate with them on the subject, because we have to feel the sad effects of such protracted visits at home.

30*th*. Our neighbour Tussewallety and his wife Ajosta, together with her sister, brother-in-law, and uncle Cananthoah, came hither with the express design of hearing something about God. Brother Schmidt conversed with them for several hours, given them a brief description of the birth, life, sufferings, and death of Jesus, and declaring to them the great love of God revealed in Christ Jesus to poor sinners, while he secretly and fervently prayed to the Lord to fill their

hearts with His love. Our Sister Mary, who with her mother afterwards added some remarks, acted as interpreter, and the whole company appeared to be much affected.

(To be concluded in the next Number.)

BROTHER JOHN JACOB MERILLAT'S REPORT concerning his visit to the descendants of the Waldenses, residing in the valleys of Piedmont, in the year 1811. *With additional remarks by his Brother John Henry Merillat, who visited the same country in* 1814.

(CONCLUDED FROM THE LAST NUMBER.)

From Villar I proceeded to Latour, the chief town of this district, containing also the largest parish. The minister of the place, with whom one of the Brethren at Montmirail had previously interchanged several letters, gave me a very warm reception, with assurances of joy at the above correspondence, and at the acquaintance he now was enabled to form with me. Here I was likewise introduced to several other worthy men, to our mutual satisfaction. One of them had studied divinity for the purpose of dedicating himself to the ministry. His voice, however, being not sufficiently powerful, he would not venture to accept the charge of a congregation. He therefore teaches a Latin school, and preaches only occasionally for his brother-in-law, the minister of Rora, who being blind, sometimes wants an assistant. An officer who had obtained his discharge and was now living on a pension, I found to be a subject of Divine grace, evincing a noble simplicity of character and endeavouring to lead others by precept and example in the same good way. In the course of the conversation the question arose, in how far extensive learning was likely to promote the obtaining of the chief end of our existence, or whether it was not only a superfluity, but even operated as an impediment to it? He remarked: "I am not a learned man, but what I know, is of infinitely greater value to me than all that usually passes under the name of learning; for I know that the blood of my Saviour cleanses me from all sin, and that through Him I am justified and saved. Am I not then sufficiently well informed?"

On the following day the minister proposed taking a walk to a mountain, where they have begun to work a lead-mine, lately discovered. We accordingly set out on the 5th, in company of a justice of the peace, who was likewise overjoyed at my visit. On account of the fatigue we encountered, our walk seemed more like a pedestrian journey; however, it afforded me a desirable opportunity of becoming more acquainted with the justice. He is a very intelligent man, possessed of much information, of a quick and sound judgment, united to an amiable disposition and simplicity of character, securing universal respect to him. He loves the Lord and His word, walks in the spirit of love and sincerity, and fulfills the duties of his office with exemplary fidelity. The following anecdote related to me, presents several traits of his

character at one view. One of his most intimate friends, about to commence a lawsuit with another man, previously called at his office with the other, to obtain his opinion concerning the suit. The case having been opened to him, he said to his friend: "My dear sir! You are in the wrong, and I am compelled to give judgment against you!" At the same time he drew out his purse and presenting to him, said: "This is at your service with all I am worth in the world, besides my personal services, if you will but continue to remain my friend!" That decided the business at once; his friend quickly discovered his error, and only felt himself still closer united to him by the ties of gratitude, love, and respect.

On the 6th, the abovementioned school-master went with me to his brother-in-law, the minister at Kora, whose countenance was lighted up with joy when we entered, and afterwards conversed with him and his wife. Once for all, I must here remark, that if ought proved a burden to me, while sojourning in these vallies, it was the excessive kindness of many, who like Martha, were cumbered about much serving. Such another Martha above all the rest, was the wife of this minister. Indeed himself, being blind, has a helpmate in her, he knows not how duly to thank God for. She acts as a scrivener to him, aids him in studying his sermons by handing him the books he wants, and reading the selections he points out, to her, and attends him whereever he goes; all this she does with such a graceful suavity of manners as is truly edifying. The want of sight would before now have induced him to demand his discharge; but on his people's declaring that they were well satisfied with him and his services, he resolved to continue his labours among them. His congregation is not numerous, consisting only of five or six hundred souls.

On the morning of the 7th, we returned to Latour. I took leave of the minister there, after receiving from him a circular letter to all his colleagues, by way of recommendation. I then repaired to the justice's, who had invited me to dine with him. The minister from Angrogne formed one of the company there, which afforded me an opportunity of becoming acquainted with him. In the evening I went with him to his own village. His parish contains two churches, where on Sundays the school-master officiates by turns with him. He and his partner urged me to stay with them, on Sunday forenoon the 9th, as they were to celebrate the holy communion that morning. This exactly suited my views. I was greatly edified by the communion, as well as the sermon preceding it, and the order and decorum exhibited by the numerous communicant members. In the afternoon I proceeded to St. Jean, whither the above said minister, going on business to Latour accompanied me part of the way. In the centre of the village I met the minister of the place. On introducing myself to him, we immediately became familiar together, as he had received previous notice of my visit. He first took me to one of his elders in order to procure some refreshments for me, and then went with me to his own residence, which lay at a short distance from the town. With that candour peculiar to himself, he gave me a general view of the internal state of his

congregation, and being gifted with great fluency of speech, the conversation proved both instructive and agreeable to me. The parish congregation of St. Jean is very numerous. They have built a very large church there, which, however, has been much damaged by several considerable earthquakes. It is but three years since, and even as late as last Easter day, that dreadful undulations of the earth have been felt in these parts.

On the 10th, P. M. the last mentioned minister accompanied me to Rocheplatte. Near this town we took an affectionate leave of each other, and mutually commended one another to the mercy of God. The minister of this place, with his numerous family, received me in a like friendly manner. He is pretty far advanced in years, enjoys a good state of health, discharges the duties of his station with great zeal, and in his sermons insists with a peculiar emphasis on the genuine fruits of repentance. His congregation is among the more numerous class, and besides it he also superintends the church at Parustin. On the 11th, he went with me to St. Germain. Here I saw many traces of the terrible effects of earthquakes, and I was much surprised that people should venture to meet for public worship in a building, whose component parts appear very much dislocated. The parsonage is in the same condition; but the minister has left it, and rented two rooms in a house that had undergone some previous repairs. Although he was much cramped for want of room, he pressed me so long, until I agreed to stay with him that night. He was the man that had first caused my visit by his address, praying for a subsidy towards repairing the ruined houses. On the 12th, being about to prosecute my journey to Pramol, he told me I should not find the minister of this congregation at home, but undoubtedly at Pomaret, where his brother officiates. Thither he accompanied me part of the way. In the vicinity of Pomaret I met a decent looking man drest nearly all in black, wearing rather a forbidding aspect. I inquired after the way, to which he replied in so courteous and affable a manner, that I did not hesitate to ask him, whether he was not perhaps the minister of Pramol? He answered in the affirmative and directly inquired how he might be of service to me. I briefly stated to him the object of my journey, whith gave him much pleasure. But he being out upon business and I having to take a different route, we soon took a friendly leave of each other. I found the minister of Pomaret at the dinner table, at which he compelled me to take a seat likewise. He then took me into his study, where we had an undisturbed enjoyment of each others' company. Here he showed me the letter which our late Brother Cossart had written from Praly, to the ministers living in these vallies, as he durst not venture to visit the whole of them. I was much gratified by seeing and reading this letter, occupying sixteen pages in length, because its design and contents were so congenial to my visit, with this difference, that I enjoyed the advantage of visiting the remaining congregations, without fear or danger.

In the cool of the afternoon, I once more began to ascend and came to Ville-seche. I found the minister, with the mayor, among some mechanics, giving them the necessary instructions for rebuilding the

church and parsonage. The former proposed to me to go to one of the elders, an associate officer to the mayor, where remote from the bustle of the place, we might converse together. To this I readily agreed, and we spent the rest of the day and evening in agreeable and profitable conversation.

On the 12th, this elder accompanied me to Manceille. The minister being engaged when I arrived, after he had dispatched his business, we had an interesting conversation together. Leaving him about four o'clock, he sent a man to conduct me to Praly, where we arrived about seven o'clock. I had a letter for the clergyman from one of his colleagues and relations in France, which served for an agreeable introduction. The topic of our conversation turned chiefly upon this important subject: which of the doctrines of salvation we ought principally to hold forth and insist on in our public discourses, if we would hope truly to edify our hearers, and lead them on to their eternal destination. He signified to me, that he made the love of God towards mankind, as revealed in Christ Jesus, and the love of the Son which prompted him to offer himself as a sacrifice, in order to procure for men liberty from the guilt and dominion of sin, the subject matter of his sermons. On this pasture ground, he said, he incessantly led his flock; for here alone could the human heart find the way to God and the nourishment and remedy it needs. The morality therefore which he preached, chiefly consisted in inviting sinners to seek mercy at the feet of Jesus, who hath the exclusive power of justifying the ungodly, and who delights to exert this power. He thought that by attacking vice and infidelity in any other and more explicative manner, he would thereby sooner hurt than profit his hearers, because by so doing he might easily excite something within their breasts, which they had hitherto been strangers to. This was much in his favour, that his people entertained a high degree of respect for the Bible as being the true word of God; he therefore had nothing more to do, than to direct them to that, exhorting them to pursue their meditations on it, in order to make themselves better acquainted with the will of God concerning their salvation, and simply begin by opening their hearts to Him, that He might purify them and inscribe his mind therein.

I was much edified by these remarks, and replied, that this same doctrine concerning the regeneration and justification of the sinner through the merits of Christ, had been from the earliest ages, and still was, the main doctrinal point among the Brethren, and was attended with blessed effects both among themselves and the heathen nations among whom they laboured. Hereupon expressing a desire to be favoured with some of our publications, a wish that some more of his clerical brethren had likewise manifested, I promised to gratify them. This promise was afterwards attended to.

The object of my visit was now obtained. Every where I had met with a cordial reception and a wished for opportunity to form agreeable acquaintances with the pastors of these congregations, as well as many lay-members, who are deserving of esteem by reason of the purity of their sentiments and the amiableness of their character. The

conversations I held with them likewise proved a great blessing to me. All these circumstances excited me to return my cordial thanks to the Lord, and with peculiar fervency to commend all the inhabitants of this small, but interesting district to His grace. With such emotions and effusions of my heart I set out on my return home, June 14th, first descending through St. Martin's valley down to Pomaret, and then ascending again through the valley of Fenestrelle. I went by way of Geneva to Montmirail, where I arrived safe on the twenty-eighth of June.

Additional Narrative of Brother HENRY MERILLAT'S journey into the same country.

Brother Henry Merillat, on visiting the same country three years later, found as much reason to extol the friendly reception he had met with, from the clergymen in particular, and how much they were rejoiced at the lively share the Brethren's church took in the welfare of their churches. He, however adds, that he does not think it would be much to the purpose to keep up the acquaintance begun, by repeated visits, which in themselves considered, were attended by a variety of difficulties; but that more good was likely to be effected by the communication and distribution among them, of such tracts as have a view to private edification, or the general spread of the gospel. Various particulars of his report, however, having been embodied with the foregoing one, it only remains for us to present a description of his journey to and from that country, which he performed on a route different from that which his brother had taken. He thus writes:

July 22, 1814, I left Vevay on the lake of Geneva for Mount St. Bernhard, and after a tedious march arrived on the evening of the third day at the hospital convent there. About a German mile below this convent, I met one of its inhabitants, who on beholding me much fatigued, kindly relieved me, by carrying my wallet. Further on he pointed out a house to me, whither in the winter season a man is sent every day with a bottle of wine and some bread and cheese, and that in case a weary traveller should arrive there, he might refresh himself for the prosecution of his journey. This man announces his presence by loud shouting, and if he receive an answer, he proceeds in that direction in order to relieve the exhausted traveller. He always takes a couple of large dogs with him, who are so trained, as to show and beat the path through the snow. In case he be not returned to the convent by four o'clock, P. M. twelve friars sally forth with lanterns and dogs in quest of him, if peradventure he should have been buried under an avalanche. Every traveller may, if he chooses, remain three days at the convent to rest himself, without paying any thing for board and lodging; and if he be sick, he is provided for as long as occasion requires. I found more than two hundred travellers at the inn; but in preference to them I enjoyed the privilege of being permitted to sup with the superiors of the convent, and having a chamber to myself,

furnished with a good bed. They appeared to enjoy themselves in conversation with me, and requested me to abide a few days among them. My intention had been to take a full day's rest at this hospitable spot; but on rising next morning, I felt my lungs so much affected by the thin cold air of the mountain, that I soon concluded to continue my journey. I according took leave of these people, and promised to make a longer stay with them, if possible, on my way home.

Having descended the mountain for several miles, I overtook some mule-drivers, who for a trifle agreed to carry my wallet. I accompanied them about four German miles, till we reached Aosta, where I found others going to Turin. These rendered me the same service; but as they carried heavy burdens and consequently progressed but slowly, I left them behind me and arrived at the above city one and a half day before them. Here I anxiously waited their arrival; the evening previous to it, however, I met with an innkeeper from Latour, who was looking out for a companion to go with him in a team to Pignerol. Having crossed Mount St. Bernhard in the cheapest possible manner, *i. e.* on foot, I meant to continue the whole of the route in this style; yet the heat being excessive, and I unwilling to let this opportunity slip, of travelling with one of the valley-men into his own country, I accordingly rode four German miles in his company. From Pignerol we had a walk of about two German miles to Latour, where we arrived, July 30th, at 10 o'clock, P. M.

Having obtained the object of my visit, August 18th, I set out again on my way home. On the 16th, I arrived at St. Remi, a small village about two German miles below the convent of St. Bernhard. In order to reach the summit of the mountain, without spending much of my time and strength, I deemed it necessary to hire a mule. In this manner I prosecuted my journey on the 17th, at 5 o'clock, A. M. The air was very keen, and having proceeded about half-way, I was penetrated with the cold to such a degree, that I was obliged to dismount and walk, in order to warm myself. However, the higher I advanced the keener the air grew; standing water was congealed into ice of two inches in thickness. When the rays of the sun burst forth, I was so much dazzled by the snow and gray rocks before me, that I could scarcely discern objects three paces ahead. My lungs were so much affected, and my strength exhausted to that degree, that I almost despaired of approaching the convent. The driver of the mule advised me to seize the animal by the tail—it would help me in walking along, and at the same time serve as a guide. I did so, and in this manner suffered myself to be dragged up to the convent. It was not possible for me to fulfil my engagement for a longer stay here than the first time; but after warming and refreshing myself with a good breakfast, I again descended the mountain. On the evening of the 19th I reached Vevay in safety, thankful to my Saviour for having been with me, and having strengthened, guided, and blest me, on my long and wearisome journey.

SOUTH AFRICA.

Extract of the Diary *of* Enon *of* 1822.

January. The consideration of the text of Scripture, appointed for the first day of this year, proved in a particular manner comfortable and encouraging, amidst the gloomy appearance of futurity, occasioned by the present scarcity and general distress, "*Lo, I am with you alway even unto the end of the world.*" On Him, therefore, who has given us this precious promise, we rely, that He will be our helper in time of need.

The chapel-servants met to-day to encourage each other, by willingness and faithfulness in the performance of their duties, to show their love and gratitude to their Lord and Saviour who had done so much for them.

5*th*. We celebrated the Lord's Supper, at which one person was readmitted and five were present as candidates. They all most humbly expressed their thankfulness, and were deeply affected.

On Epiphany, two adults were baptized. The presence of God was perceptibly felt in the congregation. Previous to this festival Brother Hornig and his wife had spoken with all the inhabitants, and declared, that they had themselves been blessed by perceiving how the Spirit of God leads them by degrees into all truth.

A man, belonging to the class of the new people, said: "I was formerly self-righteous, as I never did any one an injury; but since I have lived here, I have been taught to know, that no work is good before God, but that which is done by the faith and power of Jesus Christ."

A candidate said: "I am convinced that baptism will avail nothing, unless my heart is changed, and I am enabled to walk worthy of the grace bestowed upon me. I pray daily that I may be preserved from falling again into sin."

A communicant declared, that he had enjoyed peculiar blessing during the Christmas season, and on New-year's day, in meditating on the great love of our Saviour in coming on earth to save such wretched sinners as we are. He added: "His great love to me assures me, that on the judgment-day, He will not pass sentence upon me and those who believe on Him, but grant me eternal life."

A woman related as follows: "My sins lay as heavy as a great stone upon my heart; I did not know what to do for anguish; I went out into the wood, fell on my knees, and cried to the Lord, that He would grant a ray of His mercy to shine into my heart. He has heard me, and granted me faith to believe in Him. O that I may never stray from Him again." [Here follows the account of the boy supposed to have been kidnapped by the Caffres, as described in Brother Schmitt's letter.]

The alarm respecting the approach of the Caffres was general, and several tales of terror were brought to us from the neighbourhood.

It happened, that a Hottentot, *Abel Matros*, a communicant from

Gnadenthal, was returning to Mr. Wessel, where he works at a farm on the other side of the Zuurberg. When he left us, he expressed himself thus: "I feel very anxious, and know, that some evil is likely to befall me by the way, but I shall not be alone, our Saviour will be with me." When he had reached the mountain called the Caffre-Tuine Caffer's Down) he saw four Caffres coming full speed towards him. He was almost dead with fear, but set off and ran as fast as he could through the thickest part of the bushes, fell several times, and at last lost his gun, which probably became the booty of his pursuers, for it was never found. He escaped back to us, and was so much agitated in relating the event, that he could scarcely speak. We joined him in his expressions of gratitude to God for his preservation. We rest assured that nothing can happen to us but by the will of our Heavenly Father, and trust, that He will keep His hand over us and our dwellings. The heat in these days was extreme, but on the 15th a storm of thunder and lightning cooled the air, and brought a deal of rain for the refreshment of the parched ground.

On the 16th, Brother Schmitt and his wife went to Algoa-Bay to fetch some goods that had arrived there for us, and returned on the 20th in safety.

22*d*. A family of six persons obtained leave to live here.

23*d*. A thunder-storm brought with it such a quantity of rain, that it lasted several days; we hardly remember such weather at this time of the year. The fields and gardens recovered all the effects of the drought, and the growth of every species of vegetation was almost visible.

Brother Lemmerz and his wife spoke with all the communicants previous to the enjoyment of the Lord's Supper on the 2d February, and rejoiced to find in them traces of true hunger and thirst after the bread of life.

February 3*d*. Brother Hornig and his wife attended the classes of the candidates for baptism. The conversation turned upon the unmerited love and favour of the Lord shown to their nation and themselves as individuals, which filled their hearts and lips with joy and thanksgiving.

Having received, some day ago, a requisition from our worthy Landdrost, signifying, that, for the completion of the Hottentot regiment, three Hottentots were to be sent from this place, the fittest of whom was to be chosen as a recruit for the service, we announced it to our people. It was with difficulty that three were found, but we hoped, that they would soon be released. Brother Lemmerz being sent to endeavour to purchase millstones on an estate belonging to the Landdrost, they accompanied him to Uitenhage, where he intended to plead in their behalf with the Landdrost, as they were young married men and very usefully employed in our service. The Landdrost was so kind as to suffer them to return, only directing that they should hold themselves in readiness for a future call. In these days, excessive heat and thunder-storms took their turns, the latter bringing us fruitful rains.

9*th*. In the night, a pack of wild dogs attacked a stray cow, and hurt her so much, that she was obliged to be killed. The day after, a poor

widow lost her cow, which was quite devoured by these most ferocious wild beasts.

Sister Hofman experienced the preservation of God in escaping from a very venomous serpent, on which, as it ran across the path before her feet, she was just going to tread. It was afterwards found and killed.

13*th*. We had the pleasure to see the boy, who had been lost for five weeks, return hither to the great joy of his parents. Many serpents of various sizes and colours have lately haunted our gardens and premises. On the 22d, a black one was shot in the garden, and on the following day one of another kind, near the church.

To-day a woman, a candidate for the Holy Communion, sent for Sister Schmitt. She had a violent pain in her side, and could hardly speak. The Lord blessed the means used, and she recovered by degrees. Her expressions of gratitude were edifying. She said: "O how gracious and merciful is God to us! He has given me relief, and taken away my pain! I confess I felt very heavy in the thought that I might perhaps die, and leave my poor little children behind me. But I cried to our Saviour, and delivered my children into His hands, and prayed Him to help me. I then felt comforted!"

We spoke to-day with the communicants. Amidst all outward poverty and sufferings, they were resigned to the will of God, and their only desire was, that they might enjoy peace and consolation from the Lord in the celebration of the Lord's Supper, and be anew confirmed in the faith.

March 2*d*. We experienced the richest blessings in the enjoyment of the body and blood of Christ in the Holy Sacrament.

3*d*. Two children were baptized by Brother Lemmerz.

5*th*. He, and Brother Schmitt, went to fetch timber from the forests of the Zuurberg. They observed, with surprise, what havoc the elephants had made among the bushes. Several large trees had been broken, or rather twisted asunder by these powerful animals, and thrown into the road. Behind a hill, called Hallbeck's hill, which seems to be the highest in the ridge, they discovered a fine fertile grassy place, with a spring of good water, fit for pasture-ground.

21*st*. As Brother Schmitt was lifting up a piece of timber, he was suddenly seized with such violent pain in his back, that he could neither stand or walk, and though the most powerful means were applied for his relief, he remained in great pain for several days.

23*d*. The flock of sheep had scarcely left the place towards the pasturage, before they were attacked by six wild dogs. One sheep was killed and almost devoured before help could be procured. The savage beasts were at length frightened away by the shouts and cries of the Hottentots, but though many of them came up with firelocks, not one dog could be overtaken and killed.

About this time we received a letter from Mr. H. brought by *Lena Mey*, one of our candidates for baptism, who had attended his wife for two months during her lying-in. Mr. H. mentions his having been delighted and astonished at the change wrought by the grace and power of God in the mind and conduct of this woman. He had known

her when she was addicted to every possible vice, and now found her to be an humble and virtuous Christian. He blessed God for an institution, by means of which such a change could be effected, and expressed his fervent wish, that by the missionary exertions of our and other churches, the saving name of Jesus might be made known for the salvation of all the nations of the earth.

27*th.* Brother Schmitt had recovered so far, that he and his wife could accept an invitation from Colonel Cuyler and his lady, and go to Uitenhage, where he had to pay the taxes due from this settlement.

30*th.* Being the eve of Palm Sunday, we began the reading of the history of the Passion-week and the last discourses of our Saviour before His sufferings, with fervent prayer, that He would cause them to sink deep into the hearts of all our people, and give them such an impression of His love unto death, that they might surrender themselves unto Him without exception, as the reward for the travail of His soul.

April. Brother Schmitt having been attacked by a severe fit of fever at Uitenhage, he was attended by Dr. A. who, having been educated at Fulnec School, retained a great regard for the Brethren, and willingly, and without fees, did every thing for his relief. God blessed the means used, and the kindness and care of Colonel and Mrs. Cuyler, at whose house they experienced the greatest hospitality; so that on the 5th they were able to return to us. We could not celebrate the Holy Communion on Maundy-Thursday, but were obliged to postpone it to Easter-eve. In our conference several of our people were admitted to different degrees of privileges, and expressed their thankfulness for the favour bestowed upon them with great humility and fervency. We can affirm with truth, that the Passion-week and Easter have been seasons of great blessing to us and our congregation by the grace and presence of our unseen Lord and Saviour, who made our meditation on His sufferings, death, and resurrection, a means of renewing our gratitude and love towards Him, and our sense of the value of the inestimable blessing procured thereby for us and the whole human race. When we spoke with the individuals, we heard the most affecting expressions of thankfulness for what they had enjoyed.

Adam Matros, a Caffre, said: "I feel my heart cold and dry, and believe that this proceeds from sinful thoughts which lurk within me, and O that I were delivered from them." He was directed to the only deliverer, who can save to the uttermost.

Jacob Mey related: "When I was lately at Somerset, many of my old acquaintance asked me what we were doing at Enon. I told them that all went on tolerably well: but perceiving that they had a mind to move hither for worldly profit's sake, I remarked that then they had better stay where they were, for that Enon was a poor place for gain; if, however, they wished to seek the salvation of their immortal souls, then Enon was a good place to live in."

Wilhelmina Links said: "Our Saviour has done so much for me, that not a day ought to pass, on which I should not thank and bless Him for it: but I am, alas, too negligent, and often occupy myself with other things, and forget to thank Him. Before my husband removed with

me to Enon, we had frequent quarrels, but now we live together in love and peace, and our conversation treats of what God has done for and upon us."

Helena Roman: "I thanked the Lord that he has given me a Christian name. When I go to fetch wood, or do other work, I converse with Him, and commit my cares to Him. Never in my life have I been as happy as here."

A company of children, from four to six years of age, gave us great pleasure by their simple declarations of faith and love to Jesus, and we could believe that the Holy Spirit has begun a good work in their souls.

Government having ordered a party of fifty armed boors and Hottentots to scour the Zuurberg hills and woods and take up suspicious persons, the abovementioned three persons selected as recruits hastened to appear, according to their promise. We were glad that they had been permitted to enjoy the blessings of the late festival season in peace.

11*th.* A family consisting of six persons obtained permission to live here.

13*th.* As our maid-servant was walking in the garden, she had the misfortune to tread upon a very venomous serpent, by which she was bitten a little above the ancle. Though she immediately tied a handkerchief tight above the wound, which sometimes prevents the poison from rising into the body, and though the blood flowed plentifully, yet the swelling rose so rapidly, that at midnight death was expected soon to follow. She therefore sent for Brother Lemmerz, who, having the charge of the garden, employed her, begged him to forgive all faults committed in that service, and commended herself to the prayers of the missionaries. Brother Lemmerz knelt down and offered up a prayer, entreating the Lord, as the Friend of poor repenting sinners, to have mercy upon her. She afterwards spoke to Sister Schmitt in a very satisfactory manner of the state of her soul, and said: "I know that I have often grieved the Holy Spirit by my sins, but I have that confidence, that our Saviour will forgive me my sins for the sake of his blood-shedding and death, and that if I am now to die, he will receive me in mercy." On the following day, the swelling rising higher, and as it was supposed that she would die towards evening, we resolved to grant her earnest request, to be baptized, she being a candidate for that sacred ordinance. We were indeed much affected to see a young, healthy person of about sixteen years of age, lying in such great pain, and in hourly expectation of death by the bite of a serpent, but yet bearing the sudden stroke with resignation and in firm reliance on the love and mercy of her Redeemer. She answered the usual questions put to the candidates before baptism with cheerfulness and composure, and from a full conviction of heart, promising also, if the Lord should restore her, by His grace to walk worthy of the gospel among His people; upon which Brother Schmitt baptized her in the name of the Father, Son, and Holy Ghost, and called her Mary. Many of our people were present, and deeply affected.

15*th.* Contrary to all expectation, the poor young woman began to recover.

In the evening a candidate for the Communion, *Renata Schlinger*, departed this life, by occasion of an inflammatory fever shortly after delivery. In her delirium her mind was occupied with the bliss she should enjoy, when she should be admitted into the presence of our Saviour. When in January 1820, she became a candidate for baptism, she devoted herself with her whole heart to the Lord. This covenant she renewed at her baptism in April 1821, and again, when she and her mother were admitted candidates for the Lord's Supper. We may with truth give her that testimony, that she walked worthy of the grace bestowed upon her. By her mild and friendly disposition she afforded a good example to others, and as she wished for nothing so much as to enjoy uninterrupted communion with the Lord, she was very conscientious, and frequently came for advice how to avoid all those things that disturbed her in this enjoyment. When she was taken ill, she was immediately convinced that she should not recover, but as she had sought and found grace with Jesus, she had not the smallest dread of death, but rejoiced, that she should soon see Him, face to face, in whom she believed and rejoiced with joy unspeakable. Shortly before she expired, she begged to be recommended to the prayers of her teachers, and to receive their forgiveness for any thing by which she might have grieved them. A numerous company followed her corpse to the grave. Her husband, now left alone with the infant, feels her loss most painfully. Her dying exhortations had also a very salutary effect upon his mind.

In these days, we were sorry to hear of the loss of one of our oxen. The herdsman had left it behind at a place to which the elephants resort at night to drink. It had there been attacked by these monsters, and miserably destroyed, its body being pierced through and through by their tusks, and all its ribs broken. If they followed it in its flight, it could not escape, for it is said, that an elephant, heavy and clumsy as it appears, will run as fast as a horse.

24*th.* Sister Schmitt spoke with all the widows much to her satisfaction.

Catharine Otto said: "Our Saviour has shown me great favour. He cares like a father for my outward maintenance, and that my soul may not suffer hunger, He gives me, by His presence, all I stand in need of. When I look at my children, about whose support I often feel very anxious, I say: 'They are thine, gracious Saviour, take them and let them grow up for thee.' When I do this, I feel my heart easy, and I have that assurance, that He will not leave my prayer unheard."

Holda Samson expressed herself thus: "I consider it as an honour and favour, that I am permitted to serve my teachers. I am indeed sometimes very weak and helpless, but I pray the Lord to strengthen me for my work, which He graciously hears and answers. My only wish is, to spend my time in communion with Him."

27*th.* While we were assembled at the church, previous to the Holy Communion, suddenly a thunder-storm approached us, with such tremendous peals of thunder, that the walls of our buildings shook terribly. The rain fell in torrents, and the water overflowed our yard. The

rain continued all night, and we were obliged to postpone the celebration of the Lord's Supper to the following day, when we were truly blessed in the enjoyment of that divine repast. Three persons, who had been confirmed on the 24th, partook of it for the first time.

30*th*. We had an examination of our school children. All the Missionaries and many of the parents were present. The progress made by the children in reading and reciting, gave us much satisfaction. Our fervent prayer arose to God, that He would continue to lay His blessing upon our schools, and grant grace and strength to Brother Lemmerz to fulfil the duties of this important office, with proofs of both spiritual and temporal profit.

Five children, having attained to the age when they quit the school, took leave of their companions, and thanked their teachers for all the care bestowed on them, both parties being much affected. They were exhorted, not to forget what they had learnt, and often to read in the books given them. With a view to their further improvement, Brother Hoffman had undertaken to give them a lesson every Sunday afternoon.

"We commend ourselves and the congregation of Christian Hottentots in this place, to the continued remembrance and prayers of all our brethren and friends.

(Signed) J. H. Schmitt, Fr. Hoffman,
J. Lemmerz, Gottf. Hornig."

WEST INDIES.

Extract of the Diary of the Negro Congregation at Cedar-hall, *in* Antigua, *for the year* 1822: *to which is prefixed some Account of the previous residence of Brother* Ellis *and his wife, on* Doig's *Plantation, during the building of the Church.*

The necessary preparations for the establishment of a missionary station at Cedar-hall having been made in the latter part of the year 1821, the foundation-stone of the new church was laid on the 5th of November; Brother Ellis had been appointed to the care of this congregation, consisting principally of negroes detached from that at St. John's, on account of the increasing numbers who attended the chapel in that town. He therefore removed in the beginning of the present year with his wife, to the mansion belonging to Doig's plantation, for the purpose of being near the scene of his future labours, and of attending to the progress of the building. In the first week of February, he began to hold meetings with the negroes, and continued them in the sequel, on Wednesday and Friday evenings. They were on the whole well attended, from the adjoining plantations. The following particulars are extracted from his diary.

10*th*. Public worship was this day performed for the first time at the new station, and we trust to be able to continue it at least every other Sunday, till the church is ready to be opened. After the usual morning services, Brother Ellis held a meeting with the assistants, fourteen

in number. We commended each other in fervent prayer to our gracious Lord and Master, entreating Him to bestow upon us all the needful gifts and grace, for the discharge of our important duties, and grant to those we are favoured to serve, an earnest desire to be led to an experimental knowledge of Him, *whom to know is life eternal.* During the course of the week, Brother Ellis and his wife have conversed with above 350 new people and candidates for baptism, in many of whom a work of the Holy Spirit was evidently to be traced.

17*th.* Being prayer day, Brother Ellis and his wife attended, with great part of their flock, the solemn services at St. John's, whereby they were greatly refreshed and encouraged.

This week the workmen finished constructing the framework of the building, and adjusting part of the roof. We were glad to see matters so far advanced, notwithstanding the delays and hindrances which from time to time have taken place.

24*th.* The public service was so numerously attended, that the hearers could not be accommodated in the two large rooms, which were thrown open to them. At a meeting for the children, seven infants were baptized into the death of Jesus, after which the classes met. Both on this occasion, and at the individual speaking which followed, many were the expressions of joy and gratitude, uttered by the negroes, for the blessing of Christian instruction, which is now, as it were, brought to their very doors. Some of the older communicants shed tears of thankfulness, when they called to mind, the difficulties, that in former times stood in the way of their hearing the gospel. Often they had been in eminent peril of their lives, when, in returning from St. John's, they were obliged to cross the creek, swollen by sudden rains to an unusual size, before they could reach their homes. This spirit of rejoicing is not confined to the communicants; Brother Ellis found it general, wherever he visited on the neighbouring estates.

March 9*th.* This week considerable progress was made towards the completion of the church. We have every reason to be satisfied with the exertions made by the workmen, many of whom are members of our own congregation.

Towards the end of the month we began to entertain hopes, that we should be able to open the building for divine service on Easter Sunday; and the idea appeared to excite our people to increased activity, both in giving their manual labour, and assisting those employed with food ready cooked, and such other refreshments as they could afford, from their own scanty stores. Indeed the willingness shown in this respect was so great, that we have reason to fear many a poor negro reserved but half a meal for himself, and perhaps even went entirely without. The negroes do not consider it one of their greatest privations to pass a day or two without food: on such occasions they tie a cloth tight about their body to prevent digestion from proceeding too rapidly.

12*th.* Brother Stobwasser and his wife set out for Grace-bay, after spending a few days with us to mutual pleasure and encouragement, and addressing our congregation in several impressive discourses.

April 2d. At Brother Olufsen's request, Brother Ellis visited on two estates, viz. Rowland Fry's and Dark Valley; the negroes belonging to which have hitherto attended at Grace-bay. It being Passion-week, he read to them part of the history of our Saviour's last sufferings, which appeared to make a deep impression on all present: the old and infirm especially listened with the most devout attention. The meeting was concluded with prayer.

3*d.* Brother Ellis visited the sick communicant Sister, *Sarah Tullidephs*, who has for several years suffered extremely from a swelling on the left side of her face, being often in excruciating pain. She expressed a longing desire to be at home with her Saviour, adding with great emotion, that she experienced every day new tokens of His great love to her, and was convinced that He would not lay a heavier burden on her, than she was able to bear. She owned, that her sufferings, though great, were far less than she had deserved. Brother Ellis commended her in fervent prayer to the healing power of the Great Physician both of soul and body. From this plantation he proceeded to that of Hermitage, where he again read to the aged and infirm, the history of our Saviour's Passion. The manager of the estate having kindly granted the use of the great house for the field negroes to assemble in, the company which came together was considerable; and, from the humble expressions of many, we are encouraged to hope, that the Lord laid a particular blessing on this little service.

5*th. Good Friday.* We assembled early, to remind each other of the great and stupendous display of divine love, manifested unto poor sinners, in the sacrifice of Christ our Saviour upon the shameful cross. The apartments used as a temporary church were three successive times filled with eager auditors to whom Brother Ellis communicated the history of the day. The heat was so excessive, that it was with difficulty he got through the third service.

7*th. Easter Sunday.* This was indeed a day of rejoicing to us, and to our negro congregation, not only on account of the important event which the Christian church commemorates, but likewise on account of the long anticipated opening of our newly built church, and its dedication to the worship of God our Saviour. At an early hour in the morning, persons began to assemble, and their number continually augmented with the advance of the day. It was indeed a pleasing sight, to behold the little hills in the vicinity, spangled with negroes in their clean white dresses, all hastening to the house of prayer which had been prepared for them. About 10 o'clock, Brother Richter and his wife arrived, and shortly after the Brethren Stobwasser, Olufsen, and Robbins, the latter of whom had but lately joined our company from Europe. In the first meeting, after the singing of a suitable hymn, Brother Richter gave a summary account of the circumstances which had led to the formation of this new settlement, during which great attention was manifested by all present. He then offered up a fervent prayer, imploring the blessing of the Triune God upon the work commenced in His name, and especially upon the administration of His

holy word and sacraments, in this house consecrated to His worship. At the close, the whole congregation joined in singing the hymn, "*Almighty Lord*," &c. (Brethren's Hymn-Book, p. 181.) Brother Stobwasser afterwards addressed a crowded auditory in a very impressive discourse. Of those who attended on this occasion, including many white people, not above half could obtain admission into the church. The meetings which followed were respectively for the new people, and the candidates for church privileges; and the solemnity of the day was concluded by a love-feast, at which the spirit of joy and gladness powerfully prevailed.

Being now formed into a distant congregation, we commend ourselves most earnestly to the prayers and intercession of all our dear Brethren, both in Christian and in heathen lands, and beg to assure them that they also will often be remembered at the throne of grace, by the congregation at Cedar-hall.

On the following Sunday we held a solemn meeting with all who had been admitted to the privileges of the Church of Christ during the preceding year. Sixty-two were present.

We were much encouraged by the declarations, which fell from the lips of many of our people, during the days immediately following the opening of the church. *Ann Jollyhill* said: "I can never sufficiently thank our Saviour, for the mercy He has shown us in giving us a church so near: when I come to the morning service, I frequently ask others to come along with me; but there are many still unwilling to come. I wish they could experience that enjoyment which I find in attending the meetings, and then I am sure they would wish to come frequently. Sometimes I am myself unable to attend: then I sit at my door and look at the church; and I am immediately reminded of what our Saviour has done for me, and am excited to praise Him for His great goodness."

Towards the end of the month an aged widow died, named *Ruth Warney*. For several years she had been unable to attend the church, on account of bodily weakness. The assistant Brother, one of the oldest residents on the estate, assures us, that she was an aged person when he was a child; and her daughter says, that her mother's age has been computed at nearly 130 years. Considering her advanced period of life, her mental faculties remained good: and we rejoiced to find her always in a state of simple dependence upon her Saviour, and of patient waiting for His coming.

28*th*. This day we were favoured to partake, for the first time in our new church, of the body and blood of Christ in the Holy Sacrament: and the Lord made it a season of peculiar blessing and refreshment to our souls. There were present one hundred and eighty-six communicants, besides six who attended as spectators.

May 1*st*. At the speaking with the new people and candidates for baptism, many pleasing expressions were uttered. *Cuba Doigs* said: "I wish I could keep our Saviour always before me. I feel His goodness in my heart, and sometimes get up in the night time to pray to Him: then I feel His grace precious. I know it is of no use to call

upon Him only with the lips, and I therefore often pray for a more earnest desire after Him in my heart." In the first week in May, we spoke with 390 new people and candidates.

12*th*. We celebrated our first prayer day at Cedar-hall. It was numerously attended; and a perception of the presence of our gracious Lord and Head cheered our souls at all our meetings. Eleven persons were baptized, nine received into the congregation or re-admitted, and seventeen added to the class of new people.

June 13*th*. Brother Ellis was much edified by a visit which he paid to an aged negress, *Charlotte Rowland Fryer*. The wonderful and gracious dealings of the Lord with her, have already been recorded in the diary of Gracebay congregation: for about nine weeks she has been lying on a bed of sickness, and her strength has been reduced to a very low ebb; yet her mind continues collected, and her heart overflows with gratitude to her Saviour, for all the mercies she has experienced, and which even now render her sick-bed easy to her. Though often left alone, she declared she never felt lonely. The presence of Jesus cheered her; and even in her slumber she seemed still occupied with Him. All that she now desired was, that these happy visions might soon be realized by her departure to see Him as He is.

17*th*. This memorial day of the renewal of the Brethren's church, by the building of Herrnhut, one hundred years ago, was celebrated by us at St. John's, in true fellowship and union of heart, not only with one another, but with all the members of our blessed covenant, scattered over the globe.

28*th*. In this week we spoke with 394 new people and candidates, and were glad to find a generally prevailing desire, for a more intimate knowledge of the truth, and closer union with the Church of Christ. Many of the new people indeed exhibit, in a striking manner, what fallen man is, while under the influence of the god of this world. With such, whose souls are benighted, and whose minds are contracted by ignorance, much patience is required. But we have equal cause for joy and encouragement, when we behold, as we are often favoured to do, the wonderful power of Divine grace, in the simple application of that great mystery, the incarnation and death of Christ our Saviour, to the hearts of the most depraved and ignorant heathen.

July 18*th*. Brother Ellis moved with his family into the newly built dwelling-house at Cedar-hall, truly thankful that they were at length enabled to take up their residence so near the church, from which they had hitherto been a mile distant. In the evening, the labours of the day being over, the whole family assembled in the principal room of the house, together with the workmen, who are still employed upon the premises, to offer praises and thanksgiving to the Lord for the assistance and protection, vouchsafed during the progress of this work, and to entreat, that He would grant to the inmates of this house a rich measure of His gracious presence, as He did of old, to the family at Bethany.

22*d*. In returning from a visit to a plantation at some distance from Cedar-hall, Brother Ellis admired the picturesque scenery, which pre-

sented itself on every side: but his admiration was mingled with regret, that these beauties of nature should prove so serious an obstacle to the traveller. There are, it is true, foot-paths and narrow tracks, upon which a horse can proceed with difficulty; but in wheeled carriages, there is comparatively little access to the estates, situated to the south and east of Cedar-hall. Sister Ellis has therefore often to lament her inability to visit on all the plantations to which her husband's labours are directed.

29*th*. A meeting having been announced of the committee of the Antigua Bible Society, to which the missionaries of the Brethren were invited, Brother Ellis made a point to attend. It was agreed that a collection, for the benefit of the society, should be made at all the chapels belonging to our Mission on the second Christmas holiday.

Before the close of the year 1822, there had been baptized at Cedar-hall, 48 adults and 43 children; 47 persons had been admitted to the Holy Communion, and 23 departed this life. The newly established congregation consisted of 593 baptized, including children, besides 613 communicants. If to this company be added 162 candidates for baptism, and 460 new people, the whole number under the care of the Brethren will amount to 1828 souls; all of whom, with ourselves, we commend to the prayers of our Brethren and Sisters in Europe.

J. ELLIS.

Missionary Accounts contained in Letters from various Stations.

SOUTH AMERICA.

SURINAM.

Extract of a Letter from Brother John Daniel Lutzke.

"Paramaribo, *February* 11, 1823.

"Dear Brother—Our friend Mr. Ferrier going to England affords me an opportunity of writing to you, to inform you, that the state both of mine and my wife's health is such, that we feel ourselves unfit to remain longer in this mission. Having obtained leave to return to Europe, we are preparing to set out in April, with the ship Frida, Captain Hansen. Thus we hope in May to pass in sight of your beautiful Island, England, the view of which will powerfully and most agreeably bring to our recollection the pleasant time we spent with you ten years ago, and the blessings conferred upon us in fellowship with our dear Brethren and Sisters in London. We beg to salute them in the most cordial manner.

"Our intention is to proceed to Herrnhut, where, if it please the Lord to preserve our lives so long, we shall rejoice to see you again in the year 1825, when we hope that you will attend the General Synod of our church.

"Brother Genth will inform you of the course of this congregation. The day before yesterday, a missionary sent by the Missionary Society at Rotterdam for the plantations on the river Nickery, F. A. Wix, left us for that place. He spent four weeks with us, during which time we became acquainted with him as a devoted, simple-hearted and loving Brother. He will have a regular salary from the government, as chaplain to the garrison at that post, but he is also required to act as missionary among the negroes in the neighbourhood.

"The city is rebuilding with great alacrity. Before one is aware of it, a house is finished. The carpenters, who had nothing to do before the fire, are now in full employ, earn much money, but are nevertheless poor. Mr. Leckie's and Mr. Ferrier's were the only houses insured in London, and they have now built others as large again as the former.

"We live here in peace and safety, and do not trouble ourselves about the political disturbances in the world. We salute all the members of the Society for the Furtherance of the Gospel, and all our friends, and beg an interest in their prayers, as your poor weak Brother and Sister,

JOHN DANIEL & MARY ELIZ. LUTZKE."

Extract of a Letter from Brother W. C. GENTH.

"PARAMARIBO, *February* 12, 1823.

"A DESIRABLE opportunity presenting itself to write to you, I avail myself of it with pleasure, to give you some account of ourselves and the mission we have the favour to serve.

"By the mercy of the Lord, all the European Brethren and Sisters in this country are at present tolerably well in health. Sister Buck has been brought to bed of a son. Brother Graff and his wife are well and active in their calling. Brother and Sister Lutzke have obtained leave to return to Europe, and will reside in one of our settlements in Germany. They purpose leaving this country sometime in April for Holland. He arrived in Surinam as an assistant in this mission twenty-nine, and his wife twenty one years ago. They were employed first in the plantations in the country, and of late years in the town. Though they are both very ailing, we trust that it may please the Lord to grant them a prosperous voyage, and a safe arrival at Herrnhut, and cause them to enjoy rest in communion with Him till, after their many active and faithful services in this mission, they are favoured to rest from all their labour with Him in eternal bliss. Brother Schwartz and his wife will likewise return to Europe to place their son in a school.

"We shall miss the assistance of so many leaving us at once, but if the Lord grants us health and strength, we hope to be able to attend to all our duties till further arrangement. Brother J. H. Philip Voigt from Koenigsfeld has arrived, and we are glad to find in him a heart devoted to the cause, and ready to serve in its outward concerns.

"The mission in general is blessed with success and increase, and we have abundant cause for thankfulness to the Lord, for all the grace and

favour we enjoy at His hands, of which we feel ourselves undeserving, and unworthy to be appointed to such an important service in His house. The gospel of Jesus Christ our Saviour, which we preach without any interruption, approves itself to many that believe, as the power of God unto salvation. They come and confess, that they have too long walked in darkness in the ways of sin, and that it is high time they should be converted, and seek forgiveness of their sins. Thus many attain to faith in our crucified Saviour, and walk in the new and living way that leads to eternal bliss; but there are also instances of others, who fall back to the broad way that leads to destruction. Of these some return again with sorrow and repentance, and thus our Saviour approves himself every where as the good Shepherd, following the poor lost sheep in the wilderness, whether they be white, brown, or black. The unwearied labour of the Holy Spirit is made manifest in explaining to them the mystery of the cross of Christ, and the atonement He made for sin, and enlightening their hearts to see, understand, and believe the gospel for their salvation.

"In this mission the following changes have occurred in the year 1822: 41 adults and 26 children were baptized; 80 persons admitted to the Holy Communion; 41 departed this life in the faith of Christ. The congregation of Christian negroes belonging to the Brethren's church at Paramaribo, consisted, at the end of 1822, of 775 communicants; 138 baptized adults; 180 baptized children; in all of 1073: 50 more than last year. To this number may be added 70 candidates for baptism, and 100 new people under instruction, making a total of 1243 negroes under the care of the Brethren, besides 100 on the estates.

"Visits are made to different estates every two months, and new doors seem to be opening for the extension of the kingdom of our Saviour. The estates on which we are permitted to preach the gospel to the negroes are Fairfield Klynhoop and Mollhoop. The negroes of Breukelward attend at Fairfield. We have been twice at Mollhoop; the manager, who is a man of great respectability, and a proprietor of the estate, having, of his own accord, requested us to visit his negroes, we acceded to his desire with much pleasure. Perhaps his example may influence other persons of consequence in this country, to whom God has given the means, and even the rule over a considerable number of their fellow-men, to favour the spread of the gospel among them, that its heavenly light may shine forth and dispel the gross darkness which covers the black population of this country, particularly on the estates, and bring them to the knowledge of their Creator and Redeemer. At present we preach the Gospel to about 100 negroes on different estates.

"You know that at present we have no other regular missionary settlement in this country. Now and then I see and converse with Aruwacks. A company of these people were here not long ago, some of whom told me, that they could not forget what they had formerly heard of Jesus Christ our Saviour. A missionary sent by the Rotterdam Society, the Rev. Mr. Wix, is now stationed on the Nickery. He lodged with us four weeks, and we received and loved him as a true follower of Jesus, and our brother in the gospel.

"Several free negroes from the river Sarameca, formerly baptized by the Brethren at Bambey, visit us occasionally. Some of them, who were present at the celebration of Christmas and the entrance into the new year, expressed themselves much strengthened in their faith, and anew enlivened in their souls on that occasion. We correspond diligently with their leader, Christian Grego, who can read and write, and is superior to other negroes in understanding. He meets them regularly for prayer, and reading the Scriptures. They all expressed a wish that they might soon have a missionary residing among them, as formerly. They added, how can a ship sail without a rudder and a helmsman.

"The rebuilding of Paramaribo is proceeding without interruption. The immense forests, as well as supplies from North America, furnish timber sufficient. Above thirty ship-loads have arrived here since last September. From Holland thirty six large merchant vessels arrived, since the fire, in the river Surinam. We have an importation of good provisions cheap, nor is there any scarcity of the fruits of this country. Plantains are in abundance. Many of the coffee plantations had plentiful crops, and coffee keeps up in price. Raw sugar is cheap, but the course of exchange is disadvantageous

"We have felt much distress at the news received here of the devastation at the Cape of Good Hope, occasioned by the storms and floods of July last, by which also it is said that the church at Groenekloof has been thrown down. May the Lord in mercy comfort and support our Brethren in that colony.

"Here, in Surinam, we have at present delightful weather, and the mornings are cool. We are well and happy in our employ. We thank our Lord, that He has favoured us to be engaged in the service of this Mission among the heathen. We feel our great unworthiness and insufficiency, but our daily prayers arise to Him, that He would grant us power and grace, for it is on His help and mercy alone that we place our trust. O that the precious name of Jesus might be more and more glorified, and His kingdom extended among all the nations of the earth, and in this country likewise the splendour of His word penetrate through the gloom, that many thousand negroes, both freemen and slaves, may be brought from darkness and the shadow of death, to behold, believe on, and experience as their Saviour, him by whom all things were made, and who has provided redemption for the whole human race. We beg to salute all our dear Brethren and Sisters, and friends every where, and to commend ourselves and this mission to their kind remembrance and prayers. Your most affectionate Brother,

W. C. GENTH."

Extract of a Letter from Brother W. C. GENTH.

"PARAMARIBO, *March* 27, 1823.

"I SEND you this by Mr. L. a particular friend and benefactor to our mission here. I could mention many instances of his generosity to the mission in general, and to the poor and destitute among our flock.

"We are at present engaged in the celebration of the Passion-week. Our church, which opens in the evenings, at seven o'clock, is generally crowded with negroes, who eagerly come to hear the last discourses of our Lord, and the history of his sufferings and death. The unpleasantness of the weather and constant rain do not prevent them. When we see the effects produced by the power of God attending the Word of the Cross, we may well be determined to know nothing among men, but Jesus and Him crucified, as the only foundation of the sinner's hope. It is this alone, by which men are enabled to return to their God and Redeemer, who, by giving Himself a sacrifice for sin, and dying the death we had deserved, has purchased for the lost human race pardon and peace, and now opens the gates of heaven to all believers. O that numbers might acknowledge His claim to their souls, and devote themselves wholly unto Him! Our calling requires, that we should be ever on the watch; and, by the help, and in the name of our Saviour, beseech, exhort, warn, reprove, and declare unto all, that the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. The hold that the common vices, prevalent in the West Indies, have upon the minds and hearts of the unconverted is great indeed; and we now and then grieve to see some who have once been convinced and awakened, seduced again to fall into them, plunging themselves thereby into misery both of soul and body.

"All my fellow-labourers are well, and are willingly and cheerfully employed in the different branches of our service, in which we experience the help of the Lord on all occasions. No sickness of any consequence has interrupted our usual course. Brother and Sister Lutzke are just going to leave us in the ship *Godefrida*. May the Lord bring them, and Brother Schwartz, and family safe across the ocean. With the most cordial salutations from us all, as if named, to you and your society, we commend this mission and ourselves to the remembrance of all our Brethren and friends in Europe, before the Throne of Grace.

W. C. GENTH."

WEST INDIES.

JAMAICA.

Extract of a letter from Brother SAMUEL HOCH, *dated*

"HOPETON, *February* 6, 1823.

"DEAR BROTHER—Although I am a poor invalid, and under considerable pain, my nervous system being in a very weak state, yet I cannot omit this opportunity to thank you for your very acceptable letters of September and October 1822, and the interesting and edifying account you have given me of the celebration of the jubilee of the renovation of the Brethren's church, by the building of Herrnhut, and your journey and visits to so many friends.

"The sympathy and kind participation of my Brethren, expressed in

your letters, with my trials and afflictions, excited in me thankfulness to our Saviour for that blessed union which we have in Him and with His dear children, insomuch that I was greatly refreshed thereby. I find that Jesus is a friend indeed, and a compassionate high-priest and advocate with the Father; but O how ashamed do I feel, when I consider how little cause He has had to rejoice over me for all the suffering He endured for me, and all the care He has bestowed upon me. Help me to pray, that I may be more conformed to His holy mind and image!

"My bad state of health, after the severe fever I suffered in October last, not permitting me to stay longer at Carmel, we went first to Spiegrove, and afterwards for a season to our valuable friends in this place. On the 2d of February we went to Carmel to keep the Holy Communion with our negro flock. It proved a season of refreshment to our hearts, and we experienced great comfort by the presence of the Lord with us on that solemn occasion.

"We are now here again, my wife's health being in a precarious state, but we can stay no longer than the 15th, as our new assistants, Brother Berger and his wife, cannot be left alone. If I should be under the necessity of returning to Europe, without which the doctor says, that my lameness will never be removed, I pray the Lord to help them in their difficult post.

"I am sorry to say, that I am no better able to help myself than I was some months ago, and cannot walk without crutches. I shall feel much sorrow and regret to leave my present employ, and that for many reasons. But what can I do! I am urged to it by the impossibility of here recovering that strength which I want for my calling. Should I however find, that I am better able to walk in June, I shall not avail myself of the permission granted, but stay at my post with pleasure. Gladly would I continue to labour in the Lord's vineyard, as long as it pleases Him to make use of so unprofitable a servant.

"We wish very much soon to be able to dispose of Carmel, and to settle in the Mayday hills, where such a fair prospect is before us, but great difficulties seem to attend the sale of that place, under present circumstances. We commit this important concern to the guidance of an all-wise Providence. With the most cordial salutations to the Society and all our friends and Brethren, we remain ever, &c. &c.

SAMUEL HOCH."

Extract of a Letter from Brother SAMUEL HOCH.

"CARMEL, *May* 2, 1823.

"ALTHOUGH our correspondence has been for a season interrupted by my illness, yet I feel thankful to our gracious and merciful Saviour, that He enables me to do something for Him, unworthy as I am: and, as I am still too feeble to walk without crutches, and cannot exert myself much without feeling acute pain, it is a great pleasure to me to be employed any way in His service. I was much pleased, by your last, to perceive, how willing you are to co-operate in our endeavours to

obtain the long wished for settlement in the Mayday hills. May the Lord bless and reward those who have contributed, or may yet contribute towards the accomplishment of our wishes. We felt much for our dear Missionaries at the Cape, and rejoiced that such prompt relief has been afforded to the sufferers by our Christian friends in Great Britain. The blessing of the Lord will assuredly rest upon all those who delight to do good, and to communicate, without respect of country or religion, to the necessities of the destitute. He will be their Shield; yea, a fiery wall about all them who put their trust in Him. I hope, if war is inevitable between France and Spain, that England and other parts of Europe will not be entangled in it. But whatever happens on the earth, we are confident that the kingdom of our Lord and Saviour will be more and more firmly established, and, in spite of all opposition of the enemy, will triumph at last.

"Here, in Jamaica, we still continue to experience His help, and rejoice, that, amidst all trials which He has permitted to come upon us, His work continues to proceed and prosper. Though I have in particular to regret the hindrances in the performance of our duty, occasioned by my present weakness, I rejoice, that through mercy I am again able to meet the negroes, and shall indeed have cause for thankfulness when I can labour among those in the Mayday mountains. We are now taking steps to settle at Fairfield, and hope that we shall soon remove from Carmel.

"On the 26th of April I had a large congregation of attentive negroes at my preaching place at Spice-Grove. Some were deeply affected when I spoke to them on Matthew vi. 24.—"*No man can serve two masters*," &c. It was a very imposing sight to see them all most eager to hear the gospel, and silently and devoutly ranging themselves in order for that purpose. But we must not only sow the seed, but watch the growth of the plants, when it pleases God to give an increase. On the 27th, six persons were baptized, and nine baptized as children, were received into the congregation."

"NOTTINGHAM, *June 7th*, 1823.

"I AM happy to inform you, that, by the Lord's mercy, we have obtained one point long desired by us, to live nearer to our congregation, and to be able better to serve the negroes in these parts with the precious word of life. We are here by permission of Mr. S. the attorney, who gave us an invitation, in compassion to the sufferings of my dear wife; and, thanks to our Saviour, she has been, ever since our removal, somewhat better in health.

"*May 24th.* We left Carmel with our baggage, which, having been brought to the foot of the hill, our church negroes carried it up to the house with the greatest willingness. On the following day, we celebrated Whit-Sunday at Spice-Grove with our congregation. It proved a great refreshment to us all, when on the following Sunday we partook of the Holy Communion, in our present dwelling, with 112 negro communicants. The presence of our Saviour made it a day of great grace and blessing. Brother Berger and his wife were with us, but returned to Carmel in the following week. We spoke with all our com-

municants, as well as with the new people, individually, and heard many encouraging expressions of gratitude to God for having brought the gospel so near to them. This place is adjoining Fairfield, which I trust we shall soon be enabled to make our residence. There are, indeed, various difficulties existing; but we feel anew strengthened and encouraged, when we see the work of the Lord prosper. On Sunday, June 6th, having spoken with the negroes from an early hour till past 10 o'clock, I addressed more than 300 who had assembled before our lodging, on Isaiah, liii. 11,—"*He shall see of the travail of his soul,*" &c. They were very attentive; and many seemed deeply affected. During the week, we have only one public meeting, viz. on Wednesday, when we assemble without the least molestation. We find many worthy friends in this parish, and pray the Lord to bless and reward them for every exertion they make in promoting the cause of religion. We owe particular thanks to Mr. E. P. who serves us and our cause in the most generous and disinterested manner; and, when we come to settle and build a church, has promised to render us every assistance. As we therefore may truly say: *Thus far the Lord has helped us,* should we not confide in Him for the future? That indeed we will! Although I am still lame, I have great reason to be thankful, that I am now able to walk with one crutch, or a stick; and this improvement in my strength revives in me the hope of a gradual recovery from my lameness, so that I need not return to England, which, I must confess, is not my wish: I rather would spend the little strength I have, in the service of our Saviour among the negroes; and I am happy to say, that these are also the sentiments of my wife. We much regret to hear, that you have lost that valuable man, Brother John Lefebvre; his departure appears to have been rather unexpected. We pray that the assistance to be afforded to us by the visit of Brother Stobwasser may be blessed by the Lord for the benefit of this mission. I am ever, &c.

SAMUEL HOCH."

ANTIGUA.

Extract of a letter from Brother C. F. Richter

"St. John's, *February* 15, 1823.

"My Dear Brother—Accept many thanks for the account you sent us of the celebration of the centenary Jubilee at Herrnhut, on the 17th of June last year, which was peculiarly interesting to those of us, who have been there, and know many of those friends whom you have visited during the course of your journey.

"It is truly encouraging to us, as it must be to our whole church, to hear, that the Lord has laid a special blessing on the celebration of that day in many parts of the globe, and we may confidently hope, that He will preserve us, as part of His flock on earth, if we do not deviate from Him, but keep the word of His patience, and proclaim the doctrine of His cross and atonement for sin, in purity and sincerity.

"We proceed here in stillness, and our number encreases from year to year. The celebration of Christmas and the new year was a season of blessing to us all. On Christmas day, 23 adults were baptized, and 55, baptized as children, received into the congregation; 20, who had been excluded were, after trial, and giving proof of their repentance and change of heart and conduct, re-admitted; 109 were added to the class of candidates for baptism. During the year 1822, 131 adults and 154 children were baptized at St. John's; 87 adults and children at Gracehill; 51 at Gracebay; 26 at Newfield; and at Cedarhall, since the dedication of the new church, 91. Receptions into the congregation of such who had been baptized as children, were, in 1822, in all the five settlements, 525. The number of adult hearers belonging to the five congregations, at the close of the year, were 7420, of whom, 4785 were communicants. (The baptized children and catechumens are not here included.)

"It affords us particular pleasure to see so many of those negroes, who were baptized by our missionaries in former years, or by those now labouring among them, grow up in the fear of the Lord. This is the more encouraging, when we consider how little we can do for them, on account of their peculiar situation, in the way of education and instruction. The present sent us by our worthy friends in London of 500 spelling-books, and a number of excellent tracts, to be distributed among such as deserve it, was highly welcome, and we are very thankful to them for it.

"We, as well as the parish ministers, and the missionaries of other denominations in this Island, were requested by the committee of the Auxiliary Bible Society in Antigua, to preach sermons and make collections for that Society. We appointed the day after Christmas day for this purpose, and as the secretary inserted in the newspapers, that sermons would be preached in all the Moravian Chapels for the benefit of the said Society, on that day an unusual number of strangers attended, and our collection was as great as could be expected. We certainly owe every acknowledgment of gratitude to the British and Foreign Bible Society, for the liberal supply of Bibles and Testaments, with which they have so kindly presented us.

"We are still applied to by proprietors in the Island of Dominica, to establish a mission in a part of that Island. Since I was there in 1818 a new Parish church, a Roman Catholic church, and a Methodist meeting-house have been built at Roseaur. The latter is not yet finished.

"Brother Olufsen, at Gracebay, is actively employed, and the Lord grants His blessing to that branch of our mission. The building at Mountjoy is rather at a stand, till further directions from its proprietor in England. One of us, however, goes every Sunday thither to preach and meet the negroes, which is rather a laborious work, after a ride of two hours in the heat of the day. But we are glad always to find a number of the late Mr. G's children attending. Brother Taylor at Newfield was very ill in October and November last year, but is now.

thank God, quite recovered. We soon expect Brother Schurman, by way of the Danish Islands.

"All of us are well at present, and desire to be affectionately remembered.

C. F. RICHTER."

Extract of a letter from Brother CHRISTIAN F. RICHTER.

"ST. JOHN'S, *May* 5, 1823.

"WE thank you for sending us the reports of different societies, and other intelligence. As to the distress suffered by our Brethren and the Hottentots at the Cape, we are sure that they will experience, that the Lord will not forsake them; and we rejoice, that so much has been done for their relief. The report of the first success among the Calmucks give us very great pleasure, and excites us to gratitude to Him, who, in His own good time, hears the prayers of His servants, and does not put their confidence to shame. But it seems as if the devil was quite enraged to lose his prey in a region where he had erected such strong holds, and where he hoped to resist all attacks. Yet he will, we trust, be conquered by the divine power of the Word of the Cross. The report of the celebration of the Jubilee of the renewal of the Brethren's church has afforded us much edification; and we felt truly united by the same spirit which animated all our congregation on that day.

"Here, in Antigua, we live in peace, and see with joy the work of the Lord increasing. Between Easter 1822, and Easter 1823, 408 adult negroes have been baptized at St. John's; or, having been baptized as children, received into the congregation; 1 4 at Gracehill; 59 at Gracebay; 115 at Newfield; and 80 at Cedar-hall. In all, 764: 482 were admitted during the same period, in the five settlements, to the Holy Communion. The celebration of the Passion-week was again this year attended with peculiar blessing. Many strangers who joined us at our several places of worship, had their share of it, and bore witness to the grace that, by the Lord's mercy, prevailed among us.

"We wish much that it were in our power to build a new church, the present old one being too small and inconvenient. It might be used as a school-room. We received lately from a benevolent society in London 500 Spelling-books, for which we beg to return our best thanks. March 26th was the annual meeting of the Antigua Auxiliary Bible Society, at which a great number of persons of various colours were present. The meeting was also honoured by the presence of our governor, Sir Benjamin D'Urban, and his lady. I hope it will be productive of good effect throughout the Island.

"The following is an extract of a letter from Brother Hohe in St. Thomas: 'We have received a present from a lady in London, whom we have not had the pleasure to know. She is truly a friend of the poor negroes, whose spiritual welfare lies near her heart. We desire to present to her our most unfeigned thanks, in the name of all who

have been assisted by her generosity, for which we pray the Lord richly to bless her.'

"Your letters, by our friend, Mrs. Allen, were truly welcome, and also all the printed accounts and pamphlets you sent us. We sincerely condoled with Mrs. Allen, when, on her landing, she heard that her husband had departed this life. He was always friendly to the instruction of the negroes.

"Our prayer and communion-days continue to be days of great refreshment and encouragement; and we have reason to believe, that many of those, who at such seasons attain to the privileges of the church, receive an abiding blessing. Our congregations, in all the five stations have hitherto had a considerable increase; but at Newfield newcomers are not so numerous as in the first year of the settlement, owing to various causes, and, among the rest, to the increase of Christian instruction in its vicinity, by the labours of the Rev. Mr. Luccock, who seems to find great acceptance among the negroes in the station to which he has been appointed. May God bless his ministry, as also that of other active labourers of His vineyard.

CHRISTIAN F. RICHTER."

SOUTH AFRICA.

Extract of a letter from Brother H. P. Hallbeck, *dated*

"Gnadenthal. *December* 20, 1822.

"My Dear Brother—Ever since the beginning of August, when I had the pleasure to receive your last, I have been looking for letters from Europe. Since then we have been applied to by our worthy Governor to undertake the superintendency of the hospital called Hemel en Aarde, instituted by him, for the relief of those afflicted with the leprosy, or, as it is here called, the Lazarus sickness. Government has spared no pains or expense in rendering this provision for the poor destitute creatures as effective as possible, and his Excellency is anxious, that they should not only be well attended, but also have that instruction in religion, which might afford them hope and consolation in the prospect of eternity, when their sufferings on earth will end. He has now applied to the Brethren at Groenekloof, and to me, and I send you a copy of the correspondence that passed between us on the subject. We could not refuse lending our assistance to so charitable an undertaking, and the result was, that Brother Leitner and his wife were appointed to that service at the Governor's desire, and will move to Hemel en Aarde in January next.

"It is an encouraging circumstance, that the poor Lepers themselves are desirous to receive religious instruction, and anxious to be placed under the care of the Brethren. There is therefore a fair prospect of gaining souls for Christ, from among those miserable people.

"I am glad to be able to inform you that the land between *Slag-*

*boom** and *Mordplatz*†, for the possession of which I presented a memorial some time ago, has been granted to Enon. The kindness of the Government towards us is every way conspicuous, and makes us truly thankful to God, who thus disposes the hearts of our rulers to further His cause in this country. Commissioners are soon expected to arrive from England to inspect the affairs of the colony, with a view to its relief.

"The neighbourhood of Gnadenthal is blessed with the most abundant harvest ever remembered in *Bovenland*, (the western part of the colony.) The farmers also have good returns; but in the interior (the eastern part) the *rust* or mildew has again done great mischief to the wheat. I am now buying barley at three dollars *per muid*, wheat for twelve dollars. Some time ago the former cost fourteen dollars, and the latter upwards of forty. None feel more grateful than we do here, for this happy change of circumstances, though we have still upwards of 400 dollars debt on our poor account, which sometimes gives me uneasiness.‡

"According to a letter of December 2d, Brother Schmitt at Enon suffered again from his usual illness, violent headach; the other missionaries were all well.

"At Groenekloof all were well on the 11th. Preparations were making for the repairs of the church, after new year.

"Here, by the Lord's mercy, we enjoy good health. Brother Voigt improves in health, and a few days ago ventured to officiate in the chapel. We beg to be remembered to all our dear friends and Brethren every where, and to have an interest in their prayers. I remain ever, &c. H. P. HALLBECK."

Extract of letters from Brother HANS PETER HALLBECK.

"GNADENTHAL, *February* 1, 1823.

"WE are in daily expectation of the arrival of Brother Bonatz, who landed at Capetown on the 20th ult. and will come to our assistance in this place. Brother Clemens will remain at Groenekloof. I doubt not but that the report of our disasters in this mission has created much sympathy, and that we shall experience the effects of the commiseration of our friends in England. Some hundred dollars have been given us here, though I did not think proper, as some friends suggested, to lay our particular case before the African public, so many other persons having likewise suffered, and having a special claim upon them. The

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* The Slagboom farm received its name from a Slagboom, or bar, placed in the wood across the road to Kourny, by the Caffres, in their flight during the Caffre war, about twenty-three years ago, who foolishly supposed, that it would stop the armed boors and soldiers in the pursuit.

† The spot where the nine Christian Hottentots, guarding the herd of cattle belonging to Enon, were murdered by the Caffres in 1819.

‡ The account of the relief afforded by the generous contributions of our Brethren and friends in Great Britain, had not then reached the Cape.

gable-end of the chapel was built of burnt brick, but it would appear as if the sun-dried bricks stood the climate of this country full as well as those burnt in a kiln. More than half a century had not materially injured the Kraals, built by George Schmidt at Bavian's Kloof, though exposed to most violent rains; and we find in several parts of the colony ruins of houses, in which high walls of unburnt brick stand firm, without cover, for a number of years. By means of spars and reeds, a provisional gable-end was erected, immediately after the misfortune at Groenekloof, which enabled the congregation to meet in the chapel as usual; but now the repairs are begun, every precaution has been taken to do the work in the most substantial manner. At Enon, Brother Schmitt had had a severe attack of illness; but I hope that he is better. The Caffres are quiet.

"My last letter informed you of Brother Leitner's appointment at the Leper institution at Hemel en Aarde. On account of a short indisposition of Sister Leitner, they could not leave Groenekloof till January 13th; and, having spent two days at Capetown, they arrived at their new station on the 21st. Being informed of the time when they were expected, I went to meet them, and had the pleasure to witness a very interesting scene. As I arrived at the spot an hour or two before them, it was soon reported among the patients that the teachers might be expected on that day, when they all quickly appeared in their holiday dress. In the afternoon, a farmer, in passing, brought the news, that they were not far off; and immediately every one, who could at all move, hastened up a high hill, which overlooks the buildings and the valley, to meet them As soon as the wagon halted, for the sake of locking the wheels, they all began to sing, with great fervency, "*Now let us praise the Lord*," &c. This affecting welcome was the more impressive, as it was quite unlooked for. The whole had been planned by the Hottentots from Gnadenthal, who had taken pains to teach their fellow-sufferers the tune and the verses to be sung.

"The number of persons belonging to the institution is 156. Brother Leitner and his wife were introduced to them by me on the following day, when they promised to obey his directions and listen to his admonitions.

"At the commencement of this year it was our fervent prayer, that we might experience the pardon of the Lord, and an abundant measure of His grace and Spirit. And we have reason to hope, that He has heard our prayers; for He has in mercy granted us many a blessed day, during the first month of this year. With particular gratitude we remember the 6th, being Epiphany, and the anniversary of the opening of our church, 23 years ago. Four adults were baptized, eight received into the congregation; and of 24 spectators at the Holy Communion, 11 will be confirmed for the next enjoyment of it. From the 6th of January 1800, when the church was consecrated, till this anniversary, 1005 adults and 889 children have been baptized in it.

"I mentioned in my former letter, that the Lord had blessed us with a good harvest: I may now add, that our orchards are equally productive. The trees are breaking under the immense load of fruit, which

is the more remarkable, as I hear, that it is not the case in general in the Bovenland. We have had a very pleasant visit lately from our worthy landdrost, Mr. Von Schoenberg and his family from Zwellendam. He was much gratified to perceive, that the seed bestowed upon us by the government, had been made such good use of by our Hottentots, all being brought under ground, and having produced 113 *muids* (sacks) of excellent wheat. He and his *hcemraden* (assessors in council) were also pleased to observe that though, during the very great distress which prevailed, many Hottentots had been led to pilfer provisions, and were consequently brought before them for punishment: only one Hottentot from Gnadenthal was charged with an act of that kind, which was of so trifling a nature, that the complaint was dismissed. Such facts speak volumes. The Lord be praised!"

March 10, 1823.

"Brother Bonatz has accepted his appointment at Gnadenthal; and Brother Hofman of Enon will go to Groenekloof. In a late letter from thence, I am informed that the gable-end of the church is nearly finished; of which I am glad, as the rainy season is fast approaching. Some days agn, we had rain which lasted three days and three nights, and did a vast deal of good to the fields, though likewise some damage to our houses and gardens. Several of the Hottentots' huts fell down, which is indeed a great loss to the poor people, but we hope will eventually prove an advantage, by convincing them of the necessity of building more durable houses of stone. At Enon, reports had been received of skirmishes with Caffre parties on the frontiers; but our missionaries were so little alarmed by them, that they proposed to visit the Caffres in their own country. I almost doubt whether for the present such a plan would be practicable. Government mean to strengthen their defences on the frontier, and recruits are also demanded from hence to complete the Hottentot corps. The measure, though necessary, will create considerable distress among the families. The Society for the Propagation of the Gospel, established by our Brethren at Zeyst in Holland, has sent us 1000 guilders for our suffering poor (about 90 pounds sterling). Thus the Lord hears and answers the cry of the poor and needy."

"*April* 12, 1823.

"A few days ago, Brother Leitner and his wife were here on a visit. They are truly happy in their new station, because the work of the Lord is prospering in their hands. Several of the poor sufferers under their care are deeply concerned to obtain the assurance of the forgiveness of their sins, and their acceptance with God, through the merits of our Saviour. Some of them were admitted as candidates for baptism; and on Easter Sunday one person was baptized. This solemn transaction made a deep impression on all present. The Governor has been pleased to express his satisfaction with the effects already produced by the new arrangements, concerning which a very obliging letter was, by his Excellency's direction, addressed to me by the Colonial Society.

"Here, at Gnadenthal, the Passion-week and Easter have been cele-

brated with much blessing. On Easter Monday we had a baptism of six adults. Several of our aged people have departed lately, rejoicing in God their Saviour. We have received a letter, announcing a donation from the Society for the Furtherance of the Gospel, of £100, for our poor. It will be divided among the three settlements. Our cordial thanks are due to your Society, and all our benefactors for this help. Our poor's box is again replenished, and you will not disapprove of part of the money being spent in assisting our poor inhabitants to build better dwellings. For this purpose some hundreds of old stems have been felled by us in Baatjes Bosch, (a grove formerly planted by a Hottentot.) We mean, likewise, to set about finishing the bridge over the Sondcrend, which will be of great use to us, as well as our neighbours. Our missionaries at Enon are cheered by a season remarkably fruitful; for which they express great thankfulness. They had suffered greatly by drought."

Extract of a letter from Brother J. P. LEITNER.

"HEMEL EN AARDE, *March* 28, 1823.

"YOUR letter of October 13, 1822, we received with great pleasure. Before we left Groenekloof, we were daily occupied in preparing to rebuild the gable-end wall of the church, and should have been glad to see it completed; but in the middle of January we had to set out for this place. You most likely know the aim of our journey.

"It was on December 6th, that I met Brother Hallbeck at Capetown; and on the 7th, the whole plan was arranged with his Excellency On the 21st, after a pleasant journey, we arrived at this place, and met with a very cordial welcome. We have accepted of this appointment in the name of the Lord; and with that confidence in Him, that He will hear our prayers, and grant us the needful gifts and grace to perform our duties, in a manner well pleasing to Him, and profitable to those we are called to serve. It is likewise both our duty and our pleasure to meet the wishes of a government ever ready to contribute to the welfare of the Hottentots.

"Hemel en Aarde lies in a romantic situation, surrounded on all sides with hills, at the foot of a mountain, called the Tower of Babel, and about an hour and a half's walk from the sea. We are therefore supplied with fish at an easy rate. Gnadenthal is several hours' ride from hence; about as far as Groenekloof from Capetown. Several patients from Gnadenthal, and one from Groenekloof, are among our flock. They, as likewise those from other places, rejoiced greatly at the arrival of a teacher. Our people, who are communicants, and have walked worthy of the gospel, said: 'Now we perceive, that our Saviour has indeed heard our prayers, and sent us help; for we have often entreated Him to send one of our teachers to us.' Some others, who were very wild, and spent their time in fiddling and dancing, when they heard of our coming to teach them the word of God, in their joy broke their fiddles in pieces, and are now attentive hearers in all our meet-

ings. In many, a work of the Holy Spirit is manifest; and it is this that encourages us in our labours, as we may confidently hope, that our Saviour will see of the reward for the travail of His soul, among these poor patients also, though they are, as it were, cast out from human society. We hold our meetings in the open air, there being no building or room large enough to contain the company. South-east and north-west winds are here very strong and prevalent, the former in the fore, and the latter in the afternoon; and, as both my wife and I are subject to the rheumatism, it does us no good to stand in the open field. I intend, therefore, to employ such of the Hottentots as are yet able to work, to assist me in building a kind of chapel, in the form of a Hottentot house, with upright beams, supporting a thatched roof. I think we shall find wood sufficient for it on the mountains; and there is reed grass enough every where. The people will do the work without pay, being in every respect provided with subsistence. Yet many things must be purchased with money, for which we have no fund, and after all that his Excellency and the government have done to make this arrangement, I shall certainly not apply to him for more. Our Brethren and friends will help us. There is good water here, but it lies deep. I trust, however, that I shall be able to lead it for irrigation into our garden grounds. These are as yet a wilderness. We commend ourselves, in our peculiar situation, to the love and remembrance of our Brethren every where in their prayers before the Lord.

J. M. P. LEITNER."

Extract of a letter from Sister A. SCHMITT.

ENON, *January* 8, 1823.

"WE have received lately several letters from England, which have given us great pleasure. Among them was one from Miss V. accompanying a parcel with various articles of clothing. Our thanks to that kind benefactress we cannot sufficiently express in words. The chest of clothing for the Hottentots, which you had announced, did not reach us till the 6th of December last. It came most seasonably for the relief of our poor widows and orphans, as the dearness of provisions had of late prevented them from procuring any clothing for them and their children for the last two years. We therefore felt exceedingly grateful to our dear friends in England for putting it in our power to assist them in this way. If it should please God to give them a good harvest, we may hope that they will be able to subsist. Most of them are industrious people; and, as Enon is so situated that we have them all more immediately under our eye, we are able to remind them, if we see negligence or idleness in their house-keeping. Our river has been mostly dry; but the lagoon furnishes us with sufficient water for drinking, though not for setting the mill a-going. It is distressing to see what hunger the Hottentots sometimes endure, but also edifying to find them so firm in their faith and confidence in our Saviour. Some, whom I knew to have formerly been in good circumstances in other places,

on my asking them, whether they would not rather return, as they found living here so hard, answered: 'No, indeed! I had there food for my body, but not for my soul: the gospel that I hear in this place is more to me than meat and drink.' 'It is true,' said one, 'I often go to bed with an empty stomach, but I pray to our Saviour, to make me satisfied, and feel no inclination to complain. It will not be always so; and though my garden fruits are all burnt up, I will plant again and again, till it pleases God to let it grow.' Lately, my husband got a load of barley, which he could let the Hottentots have at a low price. When they received the clothing from England, they begged us not to forget to thank their benefactors most cordially. The twenty-four orphan children of the nine Hottentots, murdered by the Caffres in 1819, were extremely pleased, that they could be dressed clean on Christmas day. The frocks which had paper pinned on them, with the words, *Margaret and Frederick's trifles for the Hottentots*, delighted the little children to whom they were given. The Lord has indeed laid a special blessing upon the mission at this place. Had any one told us when we returned from Uitenhage with our few Hottentots, after our flight, that in three years' time so many would be collected here, I should not have believed it. I often stand before our door, where I have a view of our whole street, and see them coming to church, and am lost in wonder. The Lord can indeed do great things in a short time. Last year, 35 new people came to live here; 13 children and 17 adults were baptized, 3 received into the congregation, and 7 departed this life. In all, 240 persons, old and young, live at Enon. The Caffres are quiet; and we wish that the last report may be true, that they have declared that they will keep peace with the colony and be converted to Christianity. None would rejoice more at it than we at Enon, where many a public and private prayer is offered up for them. As to our missionary family, consisting now of five married pairs and four children, love, peace, and harmony prevail among us. Brother Halter's services have greatly relieved my husband. Brother Hornig has three Hottentot journeymen in his smithy in constant work. My dear husband has been very ill for these two months past; but, thanks to the Lord, is now recovering. It is impossible for me not to repeat my thanks to that dear friend who sent me the medicine chest with such a valuable supply of medicines. They have been of infinite service, and on every occasion are more and more valuable to me. We had not heard from our friend, Mr. Melville, since he left Capetown; he is now fully engaged in the concerns of the London Missionary Society. We shall never forget his kind services, when he accompanied you and us to this wilderness, which is now becoming, in every respect, a fruitful field. I am desired to present the cordial salutations of our whole company, to all our dear Brethren and friends in Europe, and to commend this mission to the continuance of their love and prayers, and am, &c. &c.

A. SCHMITT.

BIOGRAPHY

OF BROTHER JOHN KROPATSCHECK,

Who departed this life at Berlin, December 13. 1817.

(WRITTEN BY HIMSELF. TRANSLATED FROM THE GERMAN.)

(CONCLUDED FROM THE LAST NUMBER.)

The garden being in fine order about this season, she one day opened to me her wish to enter with me into the holy state of matrimony, to which I directly declared myself opposed, as it was my intention never to marry. She, however, believing herself fully convinced that such was the Lord's will, and I changing my sentiments with respect to the preference of the single state, I married her, when I was 31 and she 51 years of age. About two years after, however, our union was again dissolved by the departure of my wife. During the period of our union we had to endure many hardships, because during these years no profit could be drawn from the gardens, on account of the high water. I purchased the house from my step-daughters, and entered a second time into the married state with widow Rusitschka, in 1773. This union was blest with one son and three daughters. Some weeks, however, after the birth of the last, my wife was taken from my side by a happy death, and the youngest child soon followed her.

I had by degrees considerably extended my business; but by these means I was so much entangled in worldly affairs, that I had little time left to concern myself about what is heavenly and endureth forever; although no doubt various disasters, such as, inundations of my lands, and a scarcity of field and garden produce, were intended to bring me back to the latter. I now soon felt the necessity of looking out for a new helpmate, and laid the matter before the Lord in prayer, day and night. He directed my choice to fall upon one, such as I needed, viz: the person who for four years and a half had assisted my late wife in educating the two eldest children. I therefore, in 1784, entered upon the married state a third time, with Anne Susanna Heyl. This union was blest with two sons.

In 1792, I once chanced to see several of my remote city acquaintances, go to the meeting hall of the United Brethren in this place, and I felt as though I was tacitly invited by them to go there likewise. I reproached myself for not improving opportunities so near at hand, which they could only use, after surmounting so many difficulties. This made me uneasy and dejected; yet I discovered my case to no one, but contended with a variety of thoughts which either accused or else excused one another. My wife with her mother and my eldest daughter often attended the meetings in this hall, in order to hear Brother Ike, and although I often reviled them for it, they still would go there. One Sunday after meeting, my wife expressed a wish that I might hear the aforesaid Brother but once, for which I treated her very

abruptly. This almost drawing tears from her eyes, I felt my conscience accusing me to such a degree, that I became quite dissatisfied with myself, and felt ashamed before my Saviour; however, I sought to hide it as much as possible from her. During the whole ensuing week I was secretly sighing whilst at work, and on Sunday, when again I observed several going to meeting, I called to mind my former zeal in godliness, and deplored my present entanglement in so many vain earthly concerns. On Sunday following I said rather in a sarcastic tone to my wife: "Well, I will also go to meeting for once, to ascertain what manner of spirit the Herrnhutter is of!" I accordingly went thither like a Pharisee, to catch him in his words, and seated myself in front, for the purpose of looking him full in the face. But as soon as he began to speak, his words were to me like a hammer, that struck my heart, and like a two edged sword that pierced me through and through, so that I was confounded and cast my tearful eyes to the ground. On my return, I said to my wife: "Now I believe what you told me about Ike's sermons; for now I have heard him myself." Then I was silent and expressed my opinion on his sermons to no one, but spent my time in sighing and praying to my Saviour, because it grieved me exceedingly, that I never had, notwithstanding the gracious visitations of Jesus and His good Spirit, wholly surrendered my heart to be His property. After having been Brother Ike's hearer for several weeks and always returning home with weeping eyes, because the Spirit of God had taught me, more and more to loathe my own righteousness and value the atonement of Jesus more and had brought these words home to me: "How often would I have gathered *Thee* also unto me, even as hen gathereth her chickens under her wings, but you would not!" I went to the aforesaid Brother and asked for permission to attend the weekly meetings also; in consequence hereof, I was admitted to the Wednesday and Friday meetings. My wife did the same, and we both united in this determination henceforth wholly to become the property of Jesus for time and for eternity. I did not wait till Wednesday came; but on seeing the Brethren and sisters going to meeting on Sunday, the words of the 42d Psalm occurred me: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God, &c." and I went there without hesitation. The eyes of all the Brethren and sisters were upon me, yet nobody ordered me out. On finding this to be the case, I was encouraged from that time, to attend both the German and Bohemian meetings and reaped abundant blessing from them. The 13th of May, 1793, was at last that day ever memorable to us, on which we were received into the Brethren's society. What our hearts then felt, is absolutely indescribable. We covenanted, on our knees, to belong solely and exclusively to Jesus, to endeavour in His strength to live to His joy and honour, and to be and to remain His with soul and body.

Thus far our late Brother has brought down his own account. The congregation at Berlin have added what follows.

In 1802, our late Brother, according to his desire, was, together with his wife received into the Brethren's congregation here, and they were

soon after admitted with the same to the Lord's table. This his lot of grace was and ever remained precious to him until his death, and as far as the infirmities of old age would permit, he turned the public as well as the private ordinances of the church to the best possible account. By this, as well as by adorning the gospel uniformly by his conduct and by occasional remarks on the great topic which always engaged his heart, he was truly edifying, both to church members and others. In an essay which he commenced writing in the current year, (1817,) in consequence of his reflections during a sleepless night while sick in January, he expresses the feelings of his heart—partly in grateful acknowledgments of the Saviour's benefits to him and his family—partly in confessions of his sinfulness and guilt—and partly in paternal admonitions to his children, and in faithful wishes and prayers for them. According to his repeated declarations, the above sickness proved a great blessing to him, in more than one respect, chiefly in bringing him, by a closer self-examination to a more thorough knowledge of his own heart; and in sleepless nights he prayed most fervently for the full assurance of the forgiveness of all his sins, and for a complete preparation for future glory. He likewise recommends in that essay to his children, and whosoever should read the same, solemnly to examine themselves before God and to lay hold of the atonement of Jesus, as the only ground of our salvation in life and death. In general we remark, that he was an exceedingly affectionate father to all his children and grand-children, bearing them with great carefulness on his heart and admonishing them unceasingly to abide in the faith of our Saviour, and to follow him faithfully in all His leadings.

As early as the year 1808, he, to his inexpressible grief, lost his third dearly beloved wife, after an illness of four weeks, contracted in consequence of a mal-treatment received from a French soldier who was quartered in their house. The year following, 1809, shortly after Easter, another deep wound was inflicted upon his paternal heart by the death of his first-born son, John Benjamin, who finished his course in Nowawes near Potsdam, as a faithful lover of Jesus and servant in his vineyard when only in his thirty-fifth year. By this son and his other children, (three sons and two daughters,) who are yet living, he lived to see nineteen grand-children, of whom thirteen have survived him.

Our late Brother was naturally gifted with fine mental talents, and remarks himself, that it was not till in his 78th year, that he began to suffer many and great bodily grievances. He had also well nigh recovered from his last winter's illness. A fortnight, however, previous to his demise, he began to complain of great weakness, and was from that time, mostly confined to his bed. From the circumstances attending it, the physician declared the sickness to be very dangerous, if not mortal. His family therefore prepared their minds to expect his dissolution. He himself lay quiet, patiently bearing every pain, and anxiously awaited the moment that would call him off. This, as well as the effusions of his heart made his sick-bed and exit out of life, a truly edifying and instructive scene to all his relatives and other visi-

tors. He was much rejoiced when on the evening of December 11th, a liturgy was held at his bedside in presence of some of his children and of an old intimate friend, and he and his family were fervently commended to the Saviour in a prayer. He afterwards expressed a desire, as the congregation were to have the communion two days after; likewise to receive his share on his couch; and was extremely happy when the ensuing day was fixed upon for the purpose. On Friday afternoon, at two o'clock, he received Brother Anders, who came to him with this intention, with the most cheerful mien, saying: "My dear Brother, this is the last time you come to see me;" and when the latter asked him, whether he was now quite ready to depart, he replied: "I wish, that after I shall have received the Holy Sacrament, the Saviour would immediately come and take me to himself; but herein too, may His will be done." With heart affecting devotion and solemnity he received this blessed ordinance, after singing the verse himself had proposed: "Here come I, my Shepherd, athirst after thee, &c." and during the interval between receiving the blessed bread and blessed cup—he folded his hands and under great emotions of heart pronounced aloud a prayer in the Bohemian language, which made a deep impression on all present, who then, as well as on other occasions, truly felt that he spoke, indeed as his mind thought, when in his latter days he often declared himself, in presence of his children, to be the greatest sinner; and yet extolled the grace of His Saviour above every thing else. His dissolution, according to the doctor's opinion, approaching, and the most of his children being assembled around his bed, soon after the above solemn act, the blessing of the Lord and his church, agreeable to the wishes of his family and with his own consent, was bestowed upon him, under a powerful sensation of the gracious presence of God and amid a torrent of tears from his children, who tenderly loved him. He was then, as well as during the whole of his illness, fully sensible, raised his weary body himself after prayer and confirmed the blessing with an audible Amen!

Saturday the 13th being the communion day of the congregation, when the Scripture text for the day, was from John, vi. 54: "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day"—with this collect:

"Thy flesh to us, a pledge is given,
That e'en our flesh, corrupt and vile,
Shall from the dust be rais'd to heaven,
And with unfading glories smile,
And soul and body be forever,
At home with Thee, our Lord and Saviour."

At two o'clock in the morning the long wished for hour at length came, when his Redeemer, to whom he had prayed in his last moments, happily terminated his mortal existence and he fell asleep as a weary pilgrim, after an earthly pilgrimage of 79 years and 10 months.

He now rests in peace!

Recent Missionary Accounts.

Extract of a letter from Brother LUCKENBACH *at New Fairfield, U. C. dated October 16, 1823.*

"SINCE my last letter of August 5th, the number of inhabitants here has been increased by the arrival of sixteen people from Goshen, two heathen from Sandusky, and four Indians from the Monsey tribe. The latter party consists of an old Indian woman, who was baptized forty-seven years ago at Old Shoenbrun, on the Muskingum, with her son, grandson, and great grand-child. The son, upwards of fifty years of age, and in a poor state of health, being asked concerning the motive for his wish, to live in a Christian settlement, replied: 'I have no other wish, than to lay down my tabernacle of clay among you, since I cannot expect to live much longer. But I earnestly desire, before I shall depart, to be washed from my sins in Holy Baptism. Now I sincerely believe all I heard in my infancy at Old Shoenbrun, and since that time, concerning God, who became man, and died on the cross for our sins. This truth now yields to my soul comfort and hope, and therefore I am come to the believers, to die among them; for among the heathen I find no comfort nor hope for my soul, but only condemnation.' The mother, upwards of 70 years old, made a similar declaration. The 17th of September was a day of peculiar blessing, distinguished by the baptism of a heathen, together with her infant, and the reception of one person into the congregation. The former has lived here with her husband for one year and a half, having removed to us from the Upper Monsey-town. She is sister to Simon, who happily departed at this place last Spring; and both his departure, and that of her mother, who died among the heathen, made deep impression on her, and excited her earnestly to seek the salvation of her soul. In the solemn act of baptism, at which the gracious presence of God was felt, she received the name of Benigna; her Indian name having been Gachpees (twin)."

It appears by another letter from Brother Luckenbach, dated December 5th, that the missionaries enjoyed good health, as well as the Indian congregation generally. At the commencement of that month, Brother and Sister Luckenbach occupied their newly erected dwelling. The crops of the year were plentiful, and the Indians were favoured with fine weather for gathering in the harvest. The funeral of Ephraim, on the 3d, excited general sympathy. He had formerly been an inhabitant of Goshen on the Muskingum. On his way to Detroit, his imprudent conduct produced a severe illness, which shortly terminated his life, without leaving him time or opportunity, to consider seriously his past ways. His mortal remains were brought to New Fairfield, and deposited in the burial ground of that place.

A letter from Brother Benade at Salem, N. C., dated December 9, gives the pleasing intelligence of the solemn dedication of the newly built church for the negroes in the immediate vicinity of that place. About ninety negroes were collected upon the occasion; and the solemn exercises of the day were rendered still more impressive by the baptism of a negro woman. May this newly commenced institution tend to the promotion of the gospel cause, among that portion of our fellow beings!

The following Contributions to the Missions of the United Brethren in the year 1823, in addition to those, published in No. VII, Vol. I. of the Intelligencer, are here acknowledged with much gratitude.

A Donation	from Ladies at Hertford, (Con.) by Mrs. Tracy, in two payments,	$9 33
Do.	from Mr. James Boorman of New York,	5 00
Do.	from the Rev. John Monteith of Hamilton college,	3 00
Do.	from a Friend; by Mr. George P. Shipman; for the education and support of a Cherokee boy for one year, at a Missionary establishment of the United Brethren among that tribe,	25 00
Do.	from a Friend at Marcellus, New York,	1 00
Do.	from a Friend to Missions,	1 00
Do.	from the Tabernacle church, Salem, Massachusets; by their Pastor, the Rev. Elias B. Cornelius.	50 00
Do.	from Friends at New Haven; by Mr. Davis,	6 19
Do.	from a Friend to the Greenland Christians	1 00
Do.	from a Lady; by the hands of David G. Hubbard, Esq. for the support of a Cherokee child for one year at the Missionary establishment of the United Brethren among that tribe,	20 00
Do.	from the Rev. George B. Miller; collection at Canajoharie, for the Moravian Missions,	11 50
Do.	by cash	5 00
Do.	by the Female Missionary Society at Bethlehem,	150 00
Do.	by the Society, "for the Propagation of the Gospel among the heathen," at Bethlehem,	800 00
Do.	by the Female Missionary Society at Litiz,	29 00
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I. The work to appear in quarterly numbers of 48 pages, octavo, printed on good paper, with a new type, and stitched in a coloured cover, with a title page, and table of contents.

II. The annual subscription to be *One Dollar*, payable on the delivery of the *second* number of every year. Persons obtaining *ten* subscribers, and becoming answerable for the amount, shall be entitled to a copy *gratis*.

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